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**THE
CHRISTIAN ORATOR;**

OR,

A COLLECTION OF SPEECHES, DELIVERED

ON

PUBLIC OCCASIONS

BEFORE RELIGIOUS

BENEVOLENT SOCIETIES.

TO WHICH IS PREFIXED

AN ABRIDGMENT OF

WALKER'S ELEMENTS OF ELOCUTION.

Designed for the use of Colleges, Academies, and Schools.

BY A GENTLEMAN OF MASSACHUSETTS.



**CHARLESTOWN:
PRINTED BY SAMUEL ETHERIDGE.
1818.**

DISTRICT OF MASSACHUSETTS, TO WIT :

District Clerk's Office.

(L. S.) BE IT REMEMBERED, That on the twenty-sixth day of December, A. D. eighteen hundred and seventeen, in the forty-second year of the independence of the United States of America, SAMUEL ETHERIDGE, of the said District, has deposited in this Office the title of a book, the right whereof he claims as proprietor, in the words following, to wit :

“ The Christian Orator; or, a collection of speeches delivered on public occasions before religious benevolent societies. To which is prefixed an abridgment of Walker’s Element’s of Elocution, designed for the use of colleges, academies, and schools. By a Gentleman of Massachusetts.”

In conformity to the act of the Congress of the United States, entitled, “ An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned ;” and also to an act entitled, “ An Act supplementary to an act, entitled An Act for the encouragement of learning by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JOHN W. DAVIS, } *Clerk of the District
of Massachusetts.*

PREFACE.

WE live in a remarkable period of the world ; in a period when revolutions of the most extensive and momentous character are occurring with a rapidity altogether without a parallel. The darkness, which for so many ages has covered the intellectual, political, and moral prospects of man, is vanishing away, and scenes of unexampled brightness are every where opening to our view. The customs, which were generated and nourished by the heathenism and infidelity of former days, are melting away before Schools, and Missionaries, and Bibles. Even war, so fruitful in misery, and which has reigned without control ever since the flood, is beginning to yield its dominion ; and in its room a spirit of peace, and of heavenly benevolence, has gone forth, to unite in one happy family, all the children of Adam.

Such a radical change in the feelings of men, requires, and will produce, a corresponding change in the institutions of society. Such a change has already appeared in the periodical productions of the press. The columns of our newspapers, which were formerly employed in sending a murderous spirit of hostility towards foreign

nations, and in kindling the flame of discord among brethren at home, are now employed in promoting the exertions, and proclaiming the triumphs of Christian benevolence.

It is worthy of consideration, whether changes of this auspicious character may not be extended. Every one, who has examined the collections of speeches in the Reading books, commonly put into the hands of children at our academies and common schools, must have observed, that they contain many, which breathe unhalloved feelings; a spirit of pride and revenge, of ambition and war; a spirit wholly opposed to the gentleness and humility of the Gospel. How incongruous is this with the temper of these times! While the emperors of the earth are laying aside their laurels, and leaguering together to put an end to war, the children of Christian parents are taught to glow in unholy admiration of heroes and conquerors. While thousands are contributing to diffuse the precepts of the Gospel among the distant heathen, our own children are learning the maxims, and sentiments of heathen orators and moralists.

To remedy this evil, it has been thought advisable to publish a collection of speeches for the youth of our country, more in harmony with the spirit of the times, and adapted to enlist their feelings and energies in carrying forward the grand schemes of benevo-

lence, which are now in successful operation throughout the church, and world. Such has been the object of the compiler of the following volume. His situation has given him access to a great variety of materials; and it is presumed, that, in point of genuine eloquence, many of the speeches in this volume, are not surpassed by any which this peculiar age has produced.

An abridgment of WALKER'S Elements of Elocution, a work which stands first in its kind in the estimation of the public, is, with obvious propriety, prefixed to this work.

As this is designed to be a reading book in common schools, as well as to furnish declamations for students in our colleges and academies, the speeches are divided into sections, and numbered, for the convenience both of instructors and scholars.

That the work may promote the cause of religion and humanity, is the sincere wish of

THE COMPILER.

Jan. 1, 1818.

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THE
CHRISTIAN ORATOR.

ELEMENTS OF ELOCUTION,

ABRIDGED FROM WALKER.

THE grand aim of the reader, or speaker should be to express the sense of a composition, so as to be understood, and, at the same time, give it all the force, beauty, and variety, of which it is susceptible.

In order to attain this, it becomes necessary for the student to make himself acquainted with the doctrine of punctuation. Punctuation may be considered, first, with regard to the sense simply; secondly, with regard, not only to the sense, but to variety and beauty, force and harmony. The former may be styled grammatical punctuation, the latter, rhetorical.

PRACTICAL SYSTEM OF GRAMMATICAL PUNCTUATION.

RULE 1.

A SIMPLE sentence, that is, a sentence having but one subject, or nominative, and one finite verb, admits of no pause; as, "True politeness has its seat in the heart."

Excep. An adjunct, by which is meant an imperfect phrase, or part of a sentence, which makes no sense of itself, but serves to modify the meaning of the subject or verb, standing out of its natural order, may be followed by a comma, and sometimes also preceded by it; as, But, even on that occasion, you ought not to rejoice." "In the moments of eager contention, every thing is magnified."

RULE 2.

In compound sentences, make as many distinctions by commas, as there are simple sentences contained in them; as, "My hopes, fears, joys, pains, all centre in you."

Obs. 1. When several adjuncts affect the subject of the verb; as, "A good, wise, learned man is an ornament," &c.; or when several adverbs, or adverbial circumstances affect the verb; as, "He behaved himself modestly, prudently, virtuously," it is to be understood, that there are actually so many simple sentences implied, as there are adjuncts, or adverbial circumstances.

Obs. 2. Many sentences seemingly simple, are nevertheless of the compound kind. Such are those sentences, which contain what is called the ablative absolute; nouns, in apposition; also nouns independent, where an address is made.

Obs. 3. Some sentences generally supposed to be compound, are, in fact, simple; as, "The

imagination and judgment do not always agree." In this case the words, *the imagination and the judgment*, form but one subject of a simple sentence.

EXCEPTIONS TO RULE 2.

1. When sentences are connected by the compound pronoun *what*, the comma is omitted; as, "This is what I wanted." "He does what he pleases," &c.

2. The comma is sometimes omitted in short comparative sentences; as, "What is sweeter than honey?"

3. When one sentence stands as the object of the verb of another sentence, the comma may be omitted; as, "I knew he was present."

4. When the relative pronoun is understood, as, "Improve well the advantages you possess."

5. Subjects, or adjuncts, united by a conjunction, omit the comma; as, "A man never becomes learned without studying constantly and methodically." "My hopes and fears, joys and sorrows, all centre in you."

RULE 3.

When a sentence can be divided into two or more members, which members are again divisible into members more simple, the former are to be separated by a semicolon.

Exam. "But as this passion for admiration, when it works according to reason, improves the beautiful part of our species in every thing, that

is laudable ; so nothing is more destructive to them, when it is governed by vanity and folly."

RULE 4.

When a sentence is so far perfectly finished, as not to be connected in construction with the following sentence, it is marked with a period ; as, "Quench not the spirit." "Fear God."

RULE 5.

When surprise, or wonder, is expressed, a note of admiration is to be used ; when a question is asked, a note of interrogation ; as, "How wonderful the change !" "Is this the man, who made the nations tremble?"

PRACTICAL SYSTEM OF RHETORICAL PUNCTUATION.

COMPLEX sentences may be divided into two classes ; first, periods ; second, loose sentences.

1. A period is an assemblage of such words, or members, as do not form sense, independent on each other ; or, if they do, the former modify the latter, or inversely.

It is of two kinds ; first, where the former words and members depend for sense on the latter.

Exam. "As we cannot discern the shadow, moving along the dial-plate, so the advances we make in learning are only perceived by the distance gone over." This we may term a direct period.

2. The second kind of period is that, where the first part, though it forms sense without the latter, is nevertheless modified by it ; as, "There are several arts, which all men are in some measure masters of, without being at the pains of learning them." This we may call an inverted period.

A loose sentence has its first member forming sense, without being modified by the latter ; as, "Persons of good taste expect to be pleased at the same time they are informed ; and think that the best sense always deserves the best language." In which example, we find the latter member adding something to the former, but not modifying or altering it.

Sentences being thus defined and distinguished into their several kinds, such rules can more easily be given for dividing them by pauses, as will reduce punctuation to some rational and steady principles. As the times of the pauses are exceedingly indefinite, the fewer distinctions we make between them, the less we shall embarrass the reader or speaker. We shall therefore reduce the number of pauses to three ; namely, the smaller pause, answering to the comma ; the greater pause, answering to the semicolon and colon ; and the greatest pause, answering to the period. The length of these pauses varies with the length of a sentence, or the length of its members.

RULE 1.

Every direct period consists of two principal constructive parts, between which parts the greater pause must be inserted ; thus, “ As we cannot discern the shadow moving along the dial-plate, so the advances we make in knowledge are only perceivable by the distance gone over.”

RULE 2.

Every inverted period consists of two principal constructive parts, between which parts the greater pause must be inserted ; these parts divide at that point, where the latter part of the sentence begins to modify the former ; as, “ Every one that speaks and reasons is a grammarian, and a logician, though he may be utterly unacquainted with the rules of grammar, or logick, as delivered in books and systems.”

RULE 3.

Every loose sentence must consist of a period, either direct or inverted, and an additional member which does not modify it ; and, consequently, this species of sentence requires a pause between the principal constructive parts of the period, and between the period and the additional member.

EXAMPLE.

Persons of good taste expect to be pleased, at the same time they are informed ; and think that the best sense always deserves the best language.

Having thus given an idea of the principal pause in a sentence, it will be necessary to say something

of the subordinate pauses, which may all be comprehended under what is called the *short pause*.

And here I would observe, that by the long pause, is not meant a pause of any determinate length, but the longest pause in the sentence. And it may pass for a good general rule, that the principal pause is longer, or shorter, according to the simplicity or complexity of the sentence.

After a sentence is divided into its principal parts by the long pause, these parts, if complex, are again divisible into subordinate parts by a short pause ; and these, if necessary, are again divisible into more subordinate parts by a still shorter pause, till at last we arrive at those words, which admit no pause ; as the article and substantive ; the substantive and adjective in their natural order, or, if unattended by adjuncts, in any order ; and the prepositions and the words they govern. These words are not divisible except for the sake of emphasis.

Every other combination of words seems divisible, if occasion require. And here it may be observed that all the words of a sentence may be distinguished into those that modify, and those, that are modified. The words, that are modified, are the nominative and the verb it governs. Every other word may be said to be a modifier of these words.

The modifying words are also themselves modified by other words ; and thus the whole sentence

may be divided into superior and subordinate classes of words ; each class being composed of words more united among themselves, than the several classes are with each other.

Exam. “The members of that society have suffered much from the intolerance of their persecutors.” The noun *members*, and the verb *have suffered*, with their several adjuncts, form the two principal classes of words in this sentence ; and between these classes a pause is more readily admitted, than between any other words. If the latter class may be thought too long to be pronounced without a pause, we may more easily place one at *much*, than between any other words ; because, though *have suffered* is modified by every one of the succeeding words, taken all together, yet it is more immediately modified by *much*, as this portion is also modified by *from the intolerance of their persecutors*.

If another pause were necessary, it would be more easily admitted at *intolerance*, than between any other words, because that, together with the preceding words, is modified by the adjunct, *of their persecutors*.

In these observations, however, it must be carefully understood, that this multiplicity of shorter pauses is not recommended as necessary or proper, but only as possible, and to be admitted occasionally. To draw the line as much as possible between what is necessary and unnecessary, we

shall endeavour to bring together such particular cases as demand the short pause, and those where it cannot be omitted without hurting either the sense or the delivery.

RULE 4.

When a nominative consists of more than one word, it is necessary to pause after it.

RULE 5.

Whatever member intervenes between the nominative case and the verb, or between the verb and the accusative case, is of the nature of a parenthesis, and must be separated from both by a short pause, as, "I, that speak in righteousness, am mighty to save." "A man of fine taste in writing will discern, after the same manner, beauties and imperfections, to which others are insensible."

RULE 6.

When two verbs come together, and the latter is in the infinitive mood, if any words come between, they must be separated from the latter verb by a pause; as, "It is impossible for a jealous man, to be thoroughly cured of his suspicions."

RULE 7.

If there are several subjects, belonging in the same manner to one verb, or several verbs, belonging in the same manner to one subject, the subjects and verbs are still to be accounted equal in number; for every verb must have its subject, and every sub-

ject its verb ; and every one of the subjects, or verbs, should have its point of distinction and a short pause ; as, “ Riches, pleasure, and health, become evils to those, who do not know how to use them.”

RULE 8.

If there are several adjectives belonging in the same manner to one substantive, or several substantives belonging in the same manner to one adjective, the adjective and substantives are still to be accounted equal in number ; for every substantive must have its adjective, and every adjective its substantive ; and every adjective coming after its substantive, and every adjective coming before the substantive, except the last, must be separated by a short pause.

EXAMPLE.

A polite, an active, and a supple behaviour, is necessary to succeed in life.

RULE 9.

If there are several adverbs belonging in the same manner to one verb, or several verbs belonging in the same manner to one adverb, the verbs and adverbs are still to be accounted equal in number ; and if the adverbs come after the verb, they are each of them to be separated by a pause ; but if the adverbs come before the verb, a pause must separate each of them from the verb but the last.

EXAMPLES.

To love, wisely, rationally, and prudently, is, in the opinion of lovers, not to love at all.

Wisely, rationally, and prudently to love, is, in the opinion of lovers, not to love at all.

RULE 10.

Words, put into the case absolute, must be separated from the rest by a short pause ; as, " If a man borrow ought of his neighbour, and it be hurt or die, the owner thereof not being with it, he shall surely make it good."

RULE 11.

Nouns in apposition have a short pause between them, either if both these nouns consist of many terms, or the latter only ; as, " Paul, the apostle of the Gentiles."

RULE 12.

Relative pronouns in the nominative require a short pause before them ; as, " Saints, that taught, and led the way to heaven."

RULE 13.

When *that* is used as a casual conjunction, it ought always to be preceded by a short pause ; as, " Forgive me, that I thus your patience wrong."

RULE 14.

Prepositions and conjunctions are more united with the words they precede, than with those they follow ; and, consequently, if it be necessary to

pause, they ought to be classed with the succeeding words; as, "A violent passion, for universal admiration, produces the most ridiculous circumstances, in the general behaviour of women, of the most excellent understandings."

RULE 15.

Contrasted words, or parts in a sentence in opposition to each other, require a short pause after them; as, "The pleasures of the imagination, taken in their full extent, are not so gross as those of sense, nor so refined as those of the understanding." After *gross* and *refined* ought to be a short pause.

PRACTICAL SYSTEM OF THE INFLECTIONS OF THE VOICE.

BESIDES the pauses, which indicate a greater or less separation of the parts of a sentence, and a conclusion of the whole, there are certain inflections of the voice, accompanying these pauses, which are as necessary to the sense of the sentence as the pauses themselves; and without which will be lost all that force, beauty, variety, and harmony, which a good reader or speaker gives to composition, when he enters into the spirit of his author, and displays every part of it to advantage.

By inflection of the voice is to be understood that upward or downward slide, which the voice makes, when the pronunciation of a word is finishing; and which may be called the rising and falling inflection.

In order to make this different inflection of voice more easily apprehended, it may not, perhaps, be useless to attend to the following directions. Let us suppose we are to pronounce the following sentence : Does Cæsar deserve fame or blame ?

This sentence, it is presumed, will, at first sight, be pronounced with the proper inflections of voice, by every one that can barely read ; and if the reader will but narrowly watch the sounds of the words *fame* and *blame*, he will have an example of the two inflections here spoken of: *fame* will have the rising, and *blame* the falling inflection : but, to make this distinction still clearer, if, instead of pronouncing the word *fame* slightly, he does but give it a strong emphatick force, and let it drawl off the tongue for some time before the sound finishes, he will find it slide upwards, and end in a rising tone ; if he makes the same experiment on the word *blame*, he will find the sound slide downwards, and end in a falling tone : and this drawling pronunciation, though it lengthens the sounds beyond their proper duration, does not alter them essentially ; the same inflections are preserved as in the common pronunciation ; and the distinction is as real in one mode of pronouncing as in the other, though not so perceptible.

Every pause, of whatever kind, must necessarily adopt one of these two inflections, or continue in a monotone.

We now proceed to apply the doctrine of inflection to that of punctuation.

But before any rules for applying the inflections are laid down, perhaps it will be necessary again to take notice, that though there are but two simple or *radically different* inflections, the rising and falling, yet the latter is divisible into two kinds of very different and even opposite import. The falling inflection without a fall of the voice, or, in other words, that inflection of voice which consists of a downward slide, in a high and forcible tone, may either be applied to that part of a sentence where a portion of sense is formed, as at the word *unjustly*; or to that part where no sense is formed, as at the word *temperance*; but when this downward slide is pronounced in a lower and less forcible tone than the preceding words, it indicates not only that the sense, but the sentence, is concluded.

The rising inflection is denoted by the acute accent, thus (').

The falling inflection is denoted by the grave accent, thus (`).

COMPACT SENTENCE. DIRECT PERIOD.

RULE 1.

EVERY direct period, so constructed as to have its two principal constructive parts connected by correspondent conjunctions, requires the long pause with the rising inflection at the end of the first principal constructive member.

EXAMPLE.

As we cannot discern the shadow moving along the dial-plate, so the advances we make in knowledge are only perceivable by the distance gone over.

RULE 2.

Every direct period, consisting of two principal constructive parts, and having only the first part commence with a conjunction, requires the rising inflection and long pause at the end of this part.

EXAMPLE.

As in my speculations I have endeavoured to extinguish passion and préjudice, I am still desirous of doing some good in this particular.

RULE 3.

Direct periods, which commence with particles of the present and past tense consist of two parts ; between which must be inserted the long pause and rising inflection.

EXAMPLE.

Having already shown how the fancy is affected by the works of nature, and afterwards considered in general both the works of nature and of art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the behólder ; I shall in this paper throw together some reflections on that particular art, which has a more immediate tendency than any other, to produce those primary pleasures of the imagination, which have hitherto been the subject of this discourse.

INVERTED PERIOD.

RULE.

EVERY period, where the first part forms perfect sense by itself, but is modified or determined in its signification by the latter, has the rising inflection and long pause between these parts as in the direct period.

EXAMPLE.

Gratian very often recommends the fine taste, as the utmost perfection of an accomplished man.

LOOSE SENTENCE.

RULE.

EVERY member of a sentence forming consistent sense, and followed by two other members which do not modify or restrain its signification, admits of the falling inflection.

EXAMPLE.

For this reason, there is nothing more enlivens a prospect than rivers, jetteaus, and falls of water, where the scene is perpetually shifting and entertaining the sight every moment with something that is new.

ANTITHETICK MEMBER.

WHEN sentences have two parts corresponding with each other, so as to form an antithesis, the first part must always terminate with the rising inflection.

EXAMPLE.

I imagined that I was admitted into a long spacious gallery, which had one side covered with pieces, of all the famous painters who are now living; and the other with the greatest masters who are dead.

The pleasures of the imagination are not so gross as those of sense, nor so refined as those of the understanding.

PENULTIMATE MEMBER.

As the last member must almost always be terminated by the falling inflection at the period, a falling inflection, immediately preceding it, in the penultimate member, would be too sudden a repetition of nearly similar sounds; hence arises the propriety of the following

RULE.

Every member of a sentence, immediately preceding the last, requires the rising inflection.

EXAMPLE.

The florist, the planter, the gardener, the husbandman, when they are accomplishments to the man of fortune, are great reliefs to a country life, and many ways useful to those who are possessed of them.

EXCEPTIONS.

EMPHASIS, which controls every other rule in reading, forms an exception to this ; which is, that where an emphatick word is in the first member of a sentence, and the last has no emphatical word, this penultimate member then terminates with the falling inflection.

EXAMPLE.

I must, therefore desire the reader to remember, that by the pleasures of the imagination, I meant only such pleasures as arise originally from sight ; and that I divide these pleasures into two kinds.

SERIES.

As variety is necessary in the delivery of almost every separate portion of a sentence, it must be much more so where the sentence is so constructed that perfectly similar portions succeed each other to a considerable number. If the ear is displeased at the similar endings of two or three members, which, though unlike in other respects, are necessarily connected in sense, how intolerable must it be to hear a long detail of perfectly similar members, pronounced with exactly the same tone of voice ! The instinctive taste for harmony in the most undisciplined ear would be disgusted with such a monotony : and we find few readers, even among those who are incapable of diversifying any

other species of sentence, that do not endeavour to throw some variety into an enumeration of many similar particulars. An attempt to point out the most harmonious and emphatick variety, and to reduce it to such rules as may help to guide us in the most frequent and obvious instances, is one of the principal objects of the present essay.

Nothing, however, can be more various than the pronunciation of a series: almost every different number of particulars requires a different method of varying them; and even those of precisely the same number of particulars admit of a different mode of pronunciation, as the series is either commencing or concluding, simple or compound; single or double, or treble, with many other varieties too complex to be easily determined: but as enumerating several particulars of a similar kind, in such a manner as to convey them more forcibly to the mind, and at the same time to render them agreeable to the ear; as this, I say, is one of the most striking beauties in reading, it will be necessary to give as clear an idea as possible of that tone and inflection of voice, which seems so peculiarly adapted to this species of sentence.

By a commencing series is meant that, which begins a sentence, but does not conclude it. By a concluding series is meant that, which ends the sentence, whether it begin it or not.

Series, whose members consist of single words, are called simple series; and those, whose mem-

bers consist of two or more words, compound series.

SIMPLE SERIES.

RULE 1.

When two members, consisting of single words, commence a sentence, the first must have the falling, and the last the rising inflection.

EXAMPLE.

exercice and t  mperance strengthen the constitution.

RULE 2.

When two members, consisting of single words, conclude a sentence, as the last must naturally have the falling inflection, the last but one assumes the rising inflection.

EXAMPLE.

The constitution is strengthened by   xercice and t  mperance.

This rule is the converse of the former. It must, however, be observed, that sentences of this kind, which can scarcely be called a series of particulars, may, when commencing, assume a different order of inflections on the first words, when the succeeding clause does not conclude the sentence.

RULE 3.

When three members of a sentence, consisting of single words, succeed each other in a commencing series, the two last are to be pronounced as in Rule 1, and the first with the falling inflection, in a somewhat lower tone than the second.

EXAMPLES.

Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty.

A man that has a taste for music, painting, or architecture, is like one that has another sense, when compared with such as have no relish of those arts.

RULE 4.

When three members of a sentence, consisting of single words, succeed each other in a concluding series, the two last are to be pronounced as in Rule 2, and the first with the rising inflection in a little higher tone than the second.

EXAMPLE.

A modern Pindarick writer, compared with Pindar, is like a sister among the Camisars compared with Virgil's Sybil ; the one gives that divine impulse which raises the mind above itself, and makes the sounds more than human, while the other abounds with nothing but distortion, grimace, and outward figure.

It may not be improper to observe, that although the series of four, whether commencing or concluding, must necessarily have the first and last words inflected alike, and the two middle words inflected alike, yet that the series of three in a concluding member may, when we are pronouncing with a degree of solemnity, and wish to form a cadence ; in this case, I say, we not only may, but must pronounce the first word with the falling, the second with the rising, and the last with the falling inflection.

RULE 5.

When four members of a sentence, consisting of single words, succeed each other in a commencing

series, and are the only series in the sentence, they may be divided into two equal portions : the first member of the first portion must be pronounced with the rising, and the second with the falling inflection, as in Rule 2; and the two members of the last portion exactly the reverse, that is, according to Rule 1.

EXAMPLE.

Métals, minerals, plants, and météors, contain a thousand curious properties, which are as engaging to the fancy as to the reason.

RULE 6.

When four members of a sentence, consisting of single words, succeed each other in a concluding series, a pause may, as in the former rule, divide them into two equal portions : but they are to be pronounced with exactly contrary inflections ; that is, the two first must be pronounced according to Rule 1, and the two last according to Rule 2.

EXAMPLE.

There is something very engaging to the fancy as well as to our reason, in the treatise of métals, minerals, plants, and météors.

These rules might be carried to a much greater length ; but too nice an attention to them, in a long series, might not only be very difficult, but give an air of stiffness to the pronunciation, which would not be compensated by the propriety. It may be necessary, however, to observe, that in a long enumeration of particulars, it would not be improper to divide them into portions of three ; and if we are not reading extempore, as it may be called, this division of a series into portions of three

ought to commence from the end of the series ; that if it is a commencing, we may pronounce the last portion as in Rule 3 ; and if it is a concluding series, we may pronounce the last portion according to the observation annexed to Rule 4.

COMPOUND SERIES. GENERAL RULE.

WHERE the compound series commences, the falling inflection takes place on every member but the last ; and when the series concludes, it may take place on every member except the last but one. It must be carefully noted, likewise, that the second member ought to be pronounced a little higher, and more forcibly than the first, the third than the second, and so on ; for which purpose, if the members are numerous, it is evidently necessary to pronounce the first member in so low a tone as to admit of rising gradually on the same inflection to the last.

EXAMPLE OF A COMMENCING COMPOUND SERIES OF SIX MEMBERS.

I would fain ask one of those bigoted infidels, supposing all the great points of atheism, as the casual or eternal formation of the world, the materiality of a thinking substance, the mortality of the soul, the fortuitous organization of the body, the motions and gravitation of matter, with the like particulars, were laid together, and formed into a kind of creed, according to the opinions of the most celebrated átheists ; I say, supposing such a creed as this were formed, and imposed upon any one people in the world, whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose.

EXAMPLE OF THE CONCLUDING COMPOUND SERIES.

For if we interpret the Spectator's words in their literal meaning, we must suppose that women of the first quality used to pass

away whole mornings at a puppet-show ; that they attested their principles by patches ; that an audience would sit out an evening to hear a dramattick performance, written in a language which they did not understand ; that chairs and flower-pots were introduced as actors on the British stage ; that a promiscuous assembly of men and women were allowed to meet at midnight in masks within the verge of the court, with many improbabilities of the like nature.

SERIES OF SERIESSES. PRELIMINARY OBSERVATION.

WHEN the members of a series, either from their similitude or contrariety to each other, fall into pairs or triplets ; these pairs or triplets, considered as whole members, are pronounced according to the rules respecting those members of a series that consist of more than a single word ; but the parts of which these members are composed, if consisting of single words, are pronounced according to those rules which relate to those members that consist of single words, as far as their subordination to the whole series of members will permit.

EXAMPLE.

For I am persuaded, that neither death, nor life ; nor angels, nor principalities, nor powers ; nor things present, nor things to come ; nor height, nor depth ; nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Upon the first view of this passage, we find it naturally falls into certain distinct portions of similar or opposite words. These portions seem to be five in number ; the first containing two members, *death, life* ; the second containing three members, *angels, principalities, powers* ; the third two,

things present, things to come ; the fourth two, height, depth ; the fifth one, any other creature : these members, if pronounced at random, and without relation to that order in which they are placed by the sacred writer, lose half their beauty and effect ; but if each member is pronounced with an inflection of voice that corresponds to its situation in the sentence, the whole series becomes the most striking and beautiful climax imaginable.

From the examples which have been adduced, we have seen in how many instances the force, variety and harmony of a sentence have been improved by a proper use of the falling inflection. The series in particular is indebted to this inflection for its greatest force and beauty. But it is necessary to observe, that this inflection is not equally adapted to the pronunciation of every series : where force, precision, or distinction is necessary, this inflection very happily expresses the sense of the sentence, and forms an agreeable climax of sound to the ear ; but where the sense of the sentence does not require this force, precision, or distinction, (which is but seldom the case,) where the sentence commences with a conditional or suppositive conjunction, or where the language is plaintive and poetical, the falling inflection seems less suitable than the rising.

EXAMPLE.

When the gay and smiling aspect of things has begun to leave the passages to a man's heart thus thoughtlessly unguarded ; when kind and caressing looks of every object without, that can flatter

his senses, has conspired with the enemy within, to betray him and put him off his defence ; when musick likewise hath lent her aid, and tried her power upon the passions ; when the voice of singing men, and the voice of singing women, with the sound of the viol and the lute, have broke in upon his soul, and in some tender notes have touched the secret springs of rapture,—that moment let us dissect and look into his heart ;—see how vain, how weak, how empty a thing it is !

THE FINAL PAUSE OR PERIOD.

THE tone, with which we conclude a sentence, must be distinguished as much as possible from that member of a sentence, which contains perfect sense, and is not necessarily connected with what follows. Such a member requires the falling inflection, but in a higher tone than the preceding words ; as if we had finished only a part of what we had to say, while the period requires the falling inflection in a lower tone as if we had nothing more to add.

But this final tone does not only lower the last word ; it has the same influence on those which more immediately precede the last ; so that the cadence is prepared by a gradual fall upon the concluding words ; every word in the latter part of a sentence sliding gently lower till the voice drops upon the last.

EXAMPLE.

As the word taste arises very often in conversation, I shall endeavour to give some account of it, and to lay down rules how we may know whether we are possessed of it, and how we may acquire that fine taste in writing which is so much talked of among the polite world.

We find perfect sense formed at the words *account of it*, and *possessed of it*; but as they do not conclude the sentence, these words, if they adopt the falling inflection, must be pronounced in a higher tone than the rest; while in the last member, not only the word *world* is pronounced lower than the rest, but the whole member falls gradually into the cadence, *which is so much talked of among the polite world*. And here it will be absolutely necessary to observe, that though the period generally requires the falling inflection, every period does not necessarily adopt this inflection in the same tone of voice; if sentences are intimately connected in sense, though the grammatical structure of each may be independent on the other, they may not improperly be considered as so many small sentences making one large one, and thus requiring a pronunciation correspondent to their logical dependence on each other: hence it may be laid down as a general rule; that a series of periods in regular succession are to be pronounced as every other series: that is, if they follow each other regularly as parts of the same observation, they are to be pronounced as parts, and not as wholes.

EXAMPLE.

Thus although the whole of life is allowed by every one to be short, the several divisions of it appear long and tedious. We are for lengthening our span in general, but would fain contract the parts of which it is composed. The usurer would be very well satisfied to have all the time annihilated, that lies between the present moment and next quarter-day. The politician would

be contented to lose three years in his life, could he place things in the posture, which he fancies they will stand in, after such a revolution of time. The lover would be glad to strike out of his existence all the moments that are to pass away before the happy meeting. Thus as fast as our time runs, we should be very glad in most part of our lives, that it ran much faster than it does.

Though here are no less than six periods in this passage, and every one of them requires the falling inflection, yet every one of them ought to be pronounced in a somewhat different pitch of voice from the other; and for this purpose they may be considered as a concluding series of compound members; the last period of which must conclude with a lower tone of voice than the preceding, that there may be a gradation.

Obs. When a sentence concludes an antithesis, the first branch of which requires the strong emphasis, and therefore demands the falling inflection; the second branch requires the weak emphasis, and rising inflection, although at the end of a sentence.

EXAMPLES.

If we have no regard for our own character, we ought to have some regard for the character of others.

If content cannot remove the inquietudes of mankind, it will at least alléviate them.

I would have your papers consist also of all things which may be necessary or useful to any part of society; and the mechèanick arts should have their place as well as the liberal.

INTERROGATION.

ALL questions may be divided into two classes. First; such as are formed by the interrogative pronouns or adverbs; second, such as are formed

by an inversion of the common arrangement of the words. The first require at the end the falling inflection; the second, with some few exceptions, the rising.

Excep. 1. When interrogative sentences, connected by the disjunctive *or*, succeed each other, the first ends with the rising, and the rest with the falling inflection.

EXAMPLES.

Shall we in your person crown the author of the publick calamities, or shall we destroy him?

Is the goodness, or wisdom of the divine Being, more manifested in this his proceeding?

But should these credulous infidels after all be in the right, and this pretended revelation be all a fable, from believing it what harm could ensue? Would it render princes more tyrannical, or subjects more ungovernable? The rich more insolent, or the poor more disorderly?—Would it make worse parents or children; husbands or wives; masters or servants: friends or neighbours; *or* would it not make men more virtuous, and, consequently, more happy in every situation?

Excep. 2. Interrogative sentences without interrogative words, when consisting of a variety of members necessarily depending on each other for sense, admit of every tone, pause, and inflection of voice, common to other sentences, provided the last member, on which the whole question depends, has that peculiar elevation and inflection of voice which distinguishes this species of interrogation.

EXAMPLE.

But can we believe a thinking being that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

In reading this passage we shall find, that placing the falling inflection without dropping the voice on the words *improvements* and *Creator*, will not only prevent the monotony which is apt to arise from too long a suspension of the voice, but enforce the sense by enumerating, as it were, the several particulars of which the question consists.

Obs. 1. When questions are succeeded by answers, it will be necessary to raise the voice in the rising inflection on the question, and after a considerable pause to pronounce the answer in a lower tone of voice, that they may be the better distinguished from each other.

EXAMPLE.

My departure is objected to me, which charge I cannot answer without commending myself. For what must I say? That I fled from a consciousness of guilt? But what is charged upon me as a crime, was so far from being a fault, that it is the most glorious action since the memory of man. That I feared being called to an account by the *peuple*? That was never talked of; and if it had been done, I should have come off with double honour. That I wanted the support of good and honest *mén*? That is false. That I was afraid of death? That is a calumny. I must, therefore, say what I would not, unless compelled to it, that I withdrew to preserve the city.

Obs. 2. As questions of this kind, interrogative, which demand the rising inflection at the end, especially when they are drawn out to any length, are apt to carry the voice into a higher key than is either suitable or pleasant, too much care cannot be taken to keep the voice down, when we are pronouncing the former parts of a long question, and

the commencing questions of a long succession of questions; for as the characteristick pronunciation of these questions is, to end with the rising inflection, provided we do but terminate with this, the voice may creep on in a low and almost sameness of tone till the end; and then if the voice is not agreeable in a high key, which is the case with the generality of voices, the last word of the whole may be pronounced with the rising inflection, in nearly the same low key in which the voice commences.

EXCLAMATION.

THE note of exclamation is appropriated by grammarians to indicate, that some passion or emotion is contained in the words, to which it is annexed. The inflections it requires are exactly the same as the rest of the points; that is, if the exclamation point is placed after a member that would have the rising inflection in another sentence, it ought to have the rising in this; if after a member that would have the falling inflection, the exclamation ought to have the falling inflection likewise.

PARENTHESIS.

RULE.

A parenthesis must be pronounced in a lower tone of voice, and conclude with the same pause and inflection which terminate the member that immediately precedes it.

EXAMPLE.

Notwithstanding all this care of Cicero, history informs us, that Marcus proved a mere blockhead; and that nature (who it seems

was even with the son for her prodigality to the father) rendered him incapable of improving, by all the rules of eloquence, the precepts of philosophy, his own endeavours, and the most refined conversation in Athens.

Obs. The parenthesis, terminating with an emphatical word, which requires the falling inflection, sometimes forms an exception to this rule.

EXAMPLE.

Care must be taken that it be not (as was often done by our ancestors through the smallness of the treasury and continuance of the wars) necessary to raise taxes ; and in order to prevent this, provision should be made against it long beforehand : but if the necessity of this service should happen to any state (which I had rather suppose of another than our own ; nor am I now discoursing of our own, but of every state in general) methods must be used to convince all persons (if they would be secure) that they ought to submit to necessity.

ACCENT.

RULE.

WHEN two words, which are opposed to each other in sense, have a sameness in part of their formation, emphasis frequently requires a transposition of the accent.

Exam. Neither justice nor injustice have any thing to do with the present question. In this species of composition, plausibility is much more essential than probability.

EMPHASIS.

EMPHASIS may be divided into two kinds, emphasis of force, and emphasis of sense.

Emphasis of force is that stress of voice we lay on almost every significant word. It is variable, according to the conception and taste of the speaker, and cannot be reduced to any certain rule.

Emphasis of sense is that stress we lay on one or two particular words, which distinguishes them from all the rest in the sentence. This is determined by the sense of the author, and is always fixed and invariable. To this kind of emphasis, we wish to have the attention of the reader or speaker principally directed.

The principal circumstance that distinguishes emphatical words from others, seems to be a *meaning which points out, or distinguishes, something as distinct or opposite to some other thing*. When this opposition is expressed in words, it forms an antithesis, the opposite parts of which are always emphatical. Thus in the following couplet from Pope :

'Tis hard to say, if greater want of skill
Appear in writing or in judging ill.

The words *writing* and *judging* are opposed to each other, and are therefore the emphatical words : where we may likewise observe, that the disjunctive *or*, by which the antithesis is connected, means one of the things exclusively of the other. This will be still more evident from another example :

By the faculty of a lively and picturesque imagination, a man in a *dungeon* is capable of entertaining himself with scenes and landscapes, more beautiful than any that can be found in the whole compass of nature.

If we read this passage without that emphasis which the word *dungeon* requires, we enervate

the meaning, and scarcely give the sense of the author; for the import plainly is, that *a lively imagination, not merely absent from beautiful scenes, but even in a dungeon, can form scenes more beautiful than any in nature.*

Wherever the contrariety or opposition is expressed, we are at no loss for the emphatical words; the greatest difficulty in reading, lies in a discovery of those words which are in opposition to something not expressed, but understood; and the best method to find the emphasis in these sentences, is to take the word we suppose to be emphatical, and try whether it will admit of those words being supplied which an emphasis on it would suggest: if, when these words are supplied, we find them not only agreeable to the meaning of the writer, but an improvement of his meaning, we may pronounce the word emphatical; but if these words we supply are not agreeable to the meaning of the words expressed, or else give them an affected and fanciful meaning, we ought by no means to lay the emphasis upon them. Let us take an example.

A man of a polite imagination is let into a great many pleasures that the vulgar are not capable of receiving; he can converse with a picture, and find an agreeable companion in a statue.

We shall find but few readers lay any considerable stress upon the word *picture*, in this sentence; but if we examine it by the former rule, we shall find a stress upon this word a considerable embellishment to the thought; for it hints to

the mind that *a polite imagination does not only find pleasure in conversing with those objects which give pleasure to all, but with those which give pleasure to such only as can converse with them*; here then the emphasis on the word *picture*, is not only an advantage to the thought, but in some measure necessary to it. This will appear still more evidently by reading the passage both ways, as in the last example.

But if emphasis does not improve, it always vitiates the sense; and, therefore, should be always avoided where the use of it is not evident.

From these observations, the following definition of emphasis seems naturally to arise: *Emphasis*, when applied to particular words, is *that stress we lay on words which are in contradistinction to other words either expressed or understood*. And hence will follow this general rule: *Wherever there is contradistinction in the sense of the words, there ought to be emphasis in the pronunciation of them*; the converse of this being equally true, *Wherever we place emphasis, we suggest the idea of contradistinction*.

THEORY OF EMPHATICK INFLECTION.

It will now be necessary to show that every emphatick word, properly so called, is as much distinguished by the inflection it adopts, as by the force with which it is pronounced.

Emphasis is divisible into two kinds, namely, into that where the antithesis is expressed, and

that where it is only implied ; or, in other words, into that emphasis where there are two or more emphatick words corresponding to each other ; and that where the emphatick word relates to some other word, not expressed but understood ; an instance of the first is this :

When a Persian soldier was reviling Alexander the Great, his officer reprimanded him by saying, Sir, you were paid to fight against Alexander, and not to rail at him.

Here we find *fight* and *rail* are the two emphatick words which correspond to each other, and that the positive member, which affirms something, adopts the falling inflection on *fight*, and the negative member, which excludes something, has the rising inflection on *rail*.

An instance of the latter kind of emphasis is this :

By the faculty of a lively and picturesque imagination, a man in a dungeon is capable of entertaining himself with scenes and landscapes, more beautiful than any that can be found in the whole compass of nature.

Here we find the word *dungeon* emphatical, but it has not any correspondent word as in the other sentence. If we pronounce this emphatick word with the falling inflection, the correspondent words which belong to this emphasis may be imagined to be nearly these, *not merely absent from beautiful scenes* ; which, if added to the word *dungeon*, we should find perfectly agreeable to the sense suggested by the emphasis on that word ; if we draw out this latter sentence at length, we shall find it

consist of the same positive and negative parts as the former, and that the positive part assumes the falling, and the negative the rising inflection in both.

EXAMPLES.

When a Persian soldier was reviling Alexander the Great, his officer reprimanded him by saying, Sir, you were paid to *fight* against Alexander, and not to *raïl* at him.

By the faculty of a lively and picturesque imagination, a man in a *dùngeon*, and not merely *àbsent* from beautiful scenes, is capable of entertaining himself with scenes and landscapes, more beautiful than any that can be found in the whole compass of nature.

Here then we are advanced one step towards a knowledge of what inflection of voice we ought to use on one kind of emphasis; *for whenever the emphatick word points out a particular sense in exclusion of some other sense, this emphatical word adopts the falling inflection*: the word *fight*, therefore, in the first, and *dungeon* in the last example, must necessarily be pronounced with the falling inflection, as they tacitly exclude *raïl*, and *mere absence from beautiful scenes*, which are in contradistinction to them.

Having thus discovered the specifick import of one emphatick inflection, it will not be very difficult to trace out the other: for as the import of these two inflections may be presumed to be different, we may, by analogy, be led to conclude, that as the emphatick word which excludes something in contradistinction to it, demands the falling inflection, *the emphasis with the rising inflection is to be placed on those words, which, though in*

contradistinction to something else, do not absolutely exclude its existence. Let us try this by an example. Lothario, in the Fair Penitent, expressing his contempt for the opposition of Horatio, says,

By the joys

Which yet my soul has uncontroll'd pursu'd,
I would not turn aside from my least pleasure,
Though all *thy*' force were arm'd to bar my way.

The word *thy*, in this passage, has the emphasis with the rising inflection; which intimates, that however Lothario might be restrained by the force of others, Horatio's force, at least, was too insignificant to control him: and as a farther proof that this is the sense suggested by the rising inflection on the word *thy*, if we do but alter the inflection upon this word, by giving it the emphasis with the falling inflection, we shall find, that, instead of contempt and sneer, a compliment will be paid to Horatio; for it would imply as much as if Lothario had said, *I would not turn aside from my least pleasure, not only though common force, but even though thy force, great as it is, were armed to bar my way*: and that this cannot be the sense of the passage, is evident.

Here then we seem arrived at the true principle of distinction in emphasis. *All emphasis has an antithesis either expressed or understood; if the emphasis excludes the antithesis, the emphatick word has the falling inflection; if the emphasis does not exclude the antithesis, the emphatick*

word has the rising inflection. The grand distinction, therefore, between the two emphatick inflections is this ; *the falling inflection affirms something in the emphasis, and denies what is opposed to it in the antithesis, while the emphasis with the rising inflection, affirms something in the emphasis, without denying what is opposed to it in the antithesis:* the former, therefore, from its affirming and denying absolutely, may be called the strong emphasis ; and the latter, from its affirming only, and not denying, may be called the weak emphasis.

PRACTICAL SYSTEM OF EMPHASIS.

HITHERTO we have treated chiefly of that emphasis, which may be called single ; that is, either where the two emphatick words in antithesis with each other are expressed ; or where but one of them is expressed, and the antithesis to it is implied or understood. But besides these, there are instances where two emphatick words are opposed to two others, and sometimes where three emphatick words are opposed to three others in the same sentence. Let us take a view of each of these different kinds of emphasis in its order :

1. { Exercise and temperance strengthen even an *indifferent* constitution.
2. { You were paid to *fight* against Alexander, and not to *raïl* at him.
3. { The pleasures of the imagination are not so *gróss* as those of *sénse*, nor so *refined* as those of the *understanding*.

4. { *Hé* raised a *mòrtal* to the *skies*.
 { *Shè* drew an *àngel* *dòwn*.

In the first example, we find the emphatick word *indifferent* suggest an antithesis not expressed, namely, *not a good constitution*; this may be called *the single emphasis implied*.

In the second example, the words *fight* and *rail* are in antithesis with each other, and do not suggest any other antithetick objects; and this may be called *the single emphasis expressed*.

In the next example, the emphatick words *gross* and *refined* are opposed to each other, and contrasted with *sense* and *understanding*; and this mutual correspondence and opposition of four parts to each other may not improperly be termed *the double emphasis*.

When three antithetick objects are opposed to three, as in No. 4, we may call the assemblage *the treble emphasis*.

SINGLE EMPHASIS.

RULE.

Whenever a sentence is composed of a positive and negative part, if this positive and negative imports that something is affirmed of one of the things which is denied of the other, the positive must have the falling and the negative the rising inflection.

Double and treble emphasis are most frequently regulated by the harmony of a sentence.

EXAMPLE OF THE DOUBLE EMPHASIS.

THE pleasures of the imagination, taken in their full extent, are not so *gross* as those of *sense*, nor so *refined* as those of the *understanding*.

In this example, the ear perceives the necessity of adopting the rising inflection on the word *sense*; and, for the sake of variety, lays the falling inflection on *gross*; and, by the same anticipation, perceiving the period must have the falling inflection on *imagination*, adopts the rising inflection on *refined*; by these means, the greatest variety is obtained, and the sense inviolably preserved.

EXAMPLE OF TREBLE EMPHASIS.

Sh'e in her *girls* again is *courted*;
I go a *wóoing* with my *bóys* :

Every emphatical word adopts that inflection which the harmony of the verse would necessarily require, if there were not an emphatical word in the whole couplet.

ADDITIONAL RULES RESPECTING ELOCUTION.

RULE 1.

LET your articulation be distinct and deliberate.

RULE 2.

Let your pronunciation be bold and forcible.

RULE 3.

Acquire a compass and variety in the height of of your voice.

RULE 4.

Pronounce your words with propriety and elegance.

RULE 5.

Pronounce every word consisting of more than one syllable with its proper accent.

RULE 6.

In every sentence, distinguish the more significant words, by a natural, forcible, and varied emphasis.

RULE 7.

Acquire a just variety of pause and cadence.

RULE 8.

Accompany the emotions and passions which your words express, by correspondent tones, looks and gestures.

In the application of these rules to practice, in order to acquire a just and graceful elocution, it will be necessary to go through a regular course of exercises; beginning with such as are most easy, and proceeding by slow steps to such as are most difficult. In the choice of these, the practitioner should pay a particular attention to his prevailing defects, whether they regard articulation, command of voice, emphasis or cadence: and he should content himself with reading and speaking with an immediate view to the correcting of his fundamental faults, before he aims at any thing higher. This may be irksome and disagreeable; it may require much patience and resolution; but it is the only way to succeed. For if a man cannot read simple sentences, or plain narrative, or didactic pieces, with distinct articulation, just emphasis, and proper tones, how can he expect to do justice to the sublime descriptions of poetry, or the animated language of the passions?

In performing these exercises, the learner should daily read aloud by himself, and as often as he has an opportunity, under the direction of an instructor or friend. He should also frequently recite compositions *memoriter*. This method has several advantages: it obliges the speaker to dwell upon the idea which he is to express, and hereby enables him to discern their particular meaning and force, and gives him a previous knowledge of the several inflections, *emphasis*, and tones which the words require. And by taking his eyes from the book, it in part relieves him from the influence of the school-boy habit of reading in a different key and tone from that of conversation; and gives him greater liberty to attempt the expression of the countenance and gesture.

It were much to be wished, that all publick speakers would deliver their thoughts and sentiments, either from memory or immediate conception: for, besides that there is an artificial uniformity which almost always distinguishes reading from speaking, the fixed posture, and the bending of the head, which reading requires, are inconsistent with the freedom, ease, and variety of just elocution. But if this is too much to be expected, especially from preachers, who have so much to compose, and are so often called upon to speak in publick; it is however extremely desirable, that they should make themselves so well acquainted with their discourse as to be able with a single glance of the eye, to take in several clauses, or the whole of a sentence.

BIBLE SOCIETY SPEECHES.

EXTRACTS FROM A SPEECH OF REV. W. DEALTRY,
BEFORE THE BRITISH AND FOREIGN BIBLE SO-
CIETY. 1813.

1. In contemplating the labours of this Institution, the noblest, in my opinion, that ever presented itself to the admiration of any age or country,—I would endeavour to forget that any difference of feeling has existed on the subject.

2. Every man in England, who wishes to ascertain the character of the British and Foreign Bible Society, knows where to find it. He will seek it in the hearts and dwellings of the poor. He will look for it among the thousands of our countrymen, who have received its bounty, and are praying for its success.

3. He will visit the banks of the Neva and the Ganges: he will carry his mind both to the Eastern and the Western world: and if the outgoings of the morning and the evening should be heard to unite in praise, he will turn to this messenger of Heaven, and bless the Power that sent her from our shores. His language will be that of the Psalmist, "Thou, O God, visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water."

4. He will lift up his eyes, and look forward to the nations which are yet to come: he will there behold this great river of munificence rolling its ma-

jestic tide among the habitations of future days, and distributing in many channels its salutary streams.

5. As a patriot, he will probably recollect with pleasure, that the source of this mighty flood is in the bosom of his native land ; that, great as this empire is in commerce and the arts, it is not less distinguished by that heaven-descended charity, which, while it walks upon the earth, has its head in the skies : which looks upon man, not as a creature of political expediency, a thing to be tutored and instructed just so far as may suit the sordid schemes of a degrading policy ; but as a being, endowed with an immortal spirit, the breath of an eternal nature ; as capable of rising to the inheritance of the saints in light, and of dwelling for ever in the unveiled and unclouded presence of ineffable Perfection.

6. Painful indeed would be the pillow on which my head should recline, if I could imagine that the extension of Divine knowledge and of holy truth, which is to carry joy and gladness into other lands, were destined, by the Bible Society, to bring destruction upon my own. Sad and sorrowful would be the visions of the night, if I could persuade myself for one moment, that the chariot of God, the wheels of which will drop fatness upon every nation besides, was ordained to crush in ruin the country of my birth.

7. I believe, sir, that the knowledge of God will one day be universal ; and it is to accelerate that period, or I should rather say, under the Divine guidance, to prepare the way for it, that I have attached myself to this sacred cause. Our wish is not to commit injury, but to do good ; and to do it upon the largest scale : to clear away the wreck of many genera-

tions : to héal the wounds that have been bleeding for near 6000 years ; to raise to the dignity of his condition every creature that bears the name of man.

EXTRACTS FROM A SPEECH OF JAMES STEPHENS,
ESQ. M. P. 1813.

1. THE Bible Society has a design vast and comprehensive as any that can fill the mind of man ; to convey the word of God to every climate, to every region of the habitable globe, and to translate it into every language of mankind ; to renew in a manner the miracle of Pentecost, by enabling the inhabitants of every nation of the earth to say with amazement, “ We do every one hear in our own tongues the wonderful works of God.”

2. But if there be not so much of grandeur in our limited object, there is within its range as much utility.

3. And here, sir, permit me to notice one of the many blessings conferred on our poor countrymen by the possession of the Bible, when they have the power and the inclination to read it ; the poor man finds in those treasures of wisdom and knowledge which it contains, maxims to guide his judgment, and regulate his conduct even in the affairs of the present life : his conceptions are enlarged ; his reasoning powers are exercised ; his taste is raised far beyond the ordinary standard of uneducated minds, by familiarity with those beauties of composition with which the sacred volume abounds. In short, he becomes a being of a superior intellectual order to that to which

he belonged before he was a reader of the Scriptures.

4. But these are advantages of small account, when compared with the temporal comforts and benefits which the Bible confers on our poor neighbours in the various distresses to which they are subject. Let us select a single instance.

5. Let us suppose the common case of a poor widow just deprived by death of that husband, the beloved companion of her youth, by whose manual labour she and her children were supported. Instead of being soothed and consoled, as the opulent usually are in such sorrows, by all those means which the sympathy of friendship may devise, by change of scene, and by various other expedients, to divert her attention from her loss till the shock is broken, she is left to feel at once all the bitterness of her altered situation.

6. Her maternal feelings are assailed by the present sufferings, as well as the sad prospects of her offspring. The hand that supported them is gone, and, instead of that plentiful though humble provision which his labour afforded, the scanty pittance of a parish allowance is their sole refuge from immediate want.

7. In cases like this, sir, abounding as they do around us, what effectual relief can the hand of charity in general supply? But let us suppose this unfortunate widow possessed of the Bible, and accustomed to resort to the inexhaustible Fountain of consolation which it supplies, and she will find comfort of the most effectual kind.

8. There she may read, "Commit to me thy fatherless children. I am the Father of the fatherless, and the God of the widow." There her maternal apprehensions may be quieted by the declaration, "I have

been young, and now am old, yet I never saw the righteous forsaken, or his seed begging bread."

9. While, sir, we rejoice in endeavours still further to extend the benefits of Bible Societies, I know of no drawback upon our satisfaction but one. It may be said, that their object, though great and excellent, is in its nature limited and temporary ; for that with the rapid progress already made and making, the supply of Bibles will soon be complete.

10. This cannot, however, speedily be the case with the wider objects of the Parent Society, which will still call for our assistance, when the poor of our own district are supplied. I will not say, indeed, that even the design of the primary Institution, great and magnificent though it is, may not one day be fully accomplished.

11. But should we see this, we shall not need to sigh, like the conqueror of old, because we have not more worlds to conquer. The same beneficent feelings will find ever new employment in the general diffusion of knowledge and virtue.

12. New worlds even may be found for them beyond the limits of our present existence ; for if it shall be part of our happy employment hereafter to convey the knowledge of the wisdom and power of God, and the precepts of his will, to other orders of his rational creatures, and other parts of the universe, we shall be only pursuing, in a wider sphere, the plan of the Bible Society.

13. At all events, its principle, the pure and comprehensive charity by which it is actuated, we know to be immortal.

“When constant Faith and holy Hope shall die,
One lost in certainty, and one in joy ;
Then thou, more happy power, fair Charity,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive,
Shalt stand before the Host of Heaven confess'd,
For ever blessing, and for ever bless'd.”

SPEECH OF CHARLES GRANT, JR. ESQ. M. P. 1813.

1. I COME forward, sir, not with the presumptuous attempt to enforce upon those before whom I stand the duty of supporting this object—not to kindle the cold heart, or rouse the sluggish spirit—but to join the general acclamation, and sympathize with the general feeling. I come, not to watch the first efforts of this cause—not to cheer its early struggles with the voice of hope and promises of conquest, but to hail its risen splendour and matured energies : not to prepare the way for its armed and adventurous march, but to swell its peaceful, though victorious procession. I come not to animate the battle, but to chant the triumph.

2. And surely, sir, it is worth while to escape for a moment from the feverish turbulence of ordinary pursuits, to contemplate this august spectacle. It is well worth while to stand by for a moment, and observe this mighty union of rank, and sex, and age, and talent, conspiring to the promotion of an object so noble, by means so simple, and yet so grand.

3. A few years ago the very existence of this Society was doubtful. That sun, which rose in such splendour this morning, has not twice finished his annual

round, since this Society was exposed to the most violent attacks from the most formidable quarter. That sun *now*, in the course of his circuit, scarcely visits any region, however remote, in which his beams are not called to salute some memorial or gild some trophy of our success.

4. We have seen this Institution beginning from a small origin, gradually acquiring strength, enlarging itself from shore to shore, from kingdom to kingdom, from nation to nation, illuminating mountain after mountain, and exploring the depths of distant valleys ; thus hastening towards that glorious consummation, when it shall embrace in its mild and holy radiance all the habitable globe. The impulse is given, the career is begun ; and I firmly believe no human agency can now arrest its progress.

5. And why do I believe so, sir ? Why do I believe that this Institution is exempt from the frailty which is common to other institutions ? I believe so, because this Institution is founded not upon fleeting and superficial impressions—not upon theory and the vague dreams of fancy, but upon principles the most permanent and the most profound in the human character.

6. It is founded upon passions which can never be torn from our nature—upon the deepest, the purest, the most amiable emotions of the mind—upon whatever affection has of most impressive, sympathy of most endearing, devotion of most sublime. It carries, therefore, in its bosom, the pledge and talisman of its future prosperity, and we may securely trust it to the affections of every coming age.

BRITISH AND FOREIGN BIBLE SOCIETY. 1813.

1. "THE grandeur and simplicity of the British and Foreign Bible Society have fixed the admiration of the world. She appears destined, in the gracious designs of Providence, to enlighten and unite mankind. Her peaceful reign has spread, and will continue to spread, wherever Christian principles and Christian affections are allowed to meet. The most distant lands are hailing her radiant beams.

2. What she has actually accomplished fills the mind with astonishment and joy ; and yet her future triumphs seem likely to leave far behind every thing she has already achieved.

3. What prospects open before her ! What a scene is presented to our imagination ! When the Spanish discoverers first overcame, with labour and peril almost unspeakable, the mighty range of mountains which divides the Western from the Atlantic shores of South America, they stood fixed in silent admiration, gazing on the vast expanse of the Southern Ocean, which lay stretched before them in boundless prospect.

4. They adored, even those hardened and sanguinary adventurers adored, the gracious providence of Heaven, which, after the lapse of so many centuries, had opened to mankind so wonderful a field of untried and unimagined enterprise. They anticipated, in prophetic enthusiasm, the glory of their native country, the future extent of its sovereignty and power, and the noble prize presented to its ambition.

5. But theirs was the glory of conquest, the ambition of war, the prize of unjust dominion. As vast as theirs, but infinitely more honourable, far higher both in purpose and in recompense, are the hopes with which a similar prospect now elevates our hearts.

6. Over countries yet unknown to science, and in tracts which navigation has scarcely yet explored, we hope to diffuse the light of knowledge, the dictates of truth, the tranquil and benevolent intercourse of religion.

EXTRACTS FROM A SPEECH OF CHARLES GRANT,
JR. ESQ. M. P. 1813.

1. AMID various sorrows that press upon our feelings, there is none more distressing than the sight of calamity without the power of relieving it. There are many afflictions which admit of relief, which can be removed by the exertions of wealth, or soothed by friendship ; but there are others which are folded up in the recesses of a broken heart, which no sympathy can reach, no human efforts assuage, and which can be healed only by the Hand that gave the wound. These are the sorrows for which the Bible Society provides.

2. If I were able to trace, and could persuade you to follow me in tracing, the progress of one of those holy volumes which we are met to distribute ; if, for example, we could stand by the couch of intense pain ; of pain which even the voice of friendship is unequal to soothe, which seems to shiver the very existence, and looks for relief only in the sad refuge of the grave ;

if we could here present the sacred volume, and develop its principles, its motives, its consolations ; if we could revive in the agoinized heart the remembrance of Him, who, from the manger to the cross, was acquainted with grief, and familiar only with privation and suffering ; if we could awake the recollection of that spotless Innocence so reviled, that ineffable meekness so trampled upon, that unutterable Charity so insulted by those whom it came to save ; above all, if we could awake the memory of those sorrows which saddened the shades of Gethsemane, and have made the mournful summit of Calvary so sacred and precious in the eyes of gratitude and devotion :

3. Or if we could visit another scene, and observe human nature in its lowest stage of degradation ; if we could penetrate the cell of the convicted murderer, on whom the law has affixed its brand ; if we could mark those feelings frozen into apathy, that haggard countenance over which the passions have ceased to rave, but on which they have left deep the scars of their devastation, the traces of those tears which were wrung by remorse, and have been dried by despair ; those convulsive throbs of heart which shake the whole frame, and give sad omen of approaching fate ; if at such a moment we could at once unfold the volume of life, and with an angel-voice proclaim, that even for him there is hope beyond that dark scene of ignorance, that even for him there is forgiveness before the Eternal Throne—Why, sir, would it not be opening Heaven to his view ? Would not a sudden warmth thrill his bosom ? Would not that hardness be dissolved, and those fixed eyes melt down with tears of penitance and prayer ?

4. We are about to return to our ordinary pursuits and pleasures : but in the midst of that career let us sometimes pause, and recollect, that while we are immersed in business or amusement, these sacred volumes, like the eternal laws of nature, are silently performing their destined functions ; are still continuing their progress, visiting the abodes of vice and contagion, descending into the haunts of poverty and sorrow, cheering the cottage, making glad the solitary place, and brightening the desert with new verdure.

5. We cannot indeed trace these effects, we cannot perceive the hopes which are awakened, the griefs which are assuaged, the hearts which are bound up, the consolations which are administered. But there is an Eye which traces them ; and one day, perhaps, the page, in which those hopes, and griefs. and consolations are recorded and treasured up for remembrance, may be unfolded to our sight.

6. On that day we shall not repent that we have contributed, in our humble measure, to supply to millions of our fellow-creatures the means of consolation in this life, and of happiness in a future state of existence.

EXTRACTS FROM A SPEECH OF REV. W. DEALTRY,
BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY. 1814.

1. I WOULD thank the Auxiliary Societies throughout the world for the spirit which they infuse into this Institution. It had sometimes been said, that we should presently droop and die ! that there were

marvellous symptoms of decline upon us already ! We ought to blush at the very thought of it.

2. What ! shall we, who have gone forth in the van of the armies, sink and be dismayed, when Auxiliaries like these are pouring into the field ? Shall our nerves be unstrung, when Ethiopia is stretching out her hands unto God ? Shall *our* hearts be frozen, when Finland and Siberia are melting ? Shall *we* slumber, when Russia and India are awaking ? Can *we* faint, when the World is rising ?

3. I would thank the Auxiliary Societies, also, for the cheering prospects which are now presented to us. We seem at once to have emerged into a different climate. "The winter is past ; the rain is over and gone. The flowers appear on the earth ; the time of the singing of birds is come ; and the voice of the turtle is heard in our land."

4. It was but as yesterday, that we seemed to be placed upon the brow of a mountain, from which we beheld the moral world below us in clouds and commotion : wherever we turned,

"We viewed a vast immeasurable abyss,

"Outrageous as a sea, dark, wasteful, wild."

5. But the clouds are now breaking ; the moral darkness is clearing away ; the landscape is widening and extending ; many worshippers are seen advancing to the courts of the Lord ; many sanctuaries gladden the prospect ; many harps of Zion fling to the passing breeze their sweet and varied melody. The nations appear to be animated with a new life ; and the inhabitants of the farthest East as well as of the Western world, are turning their steps to the city of God.

6. Many links are added to that golden chain of charity, which ere long will encircle the whole family of man. It reaches even now from Moscow to Massachusetts, from Calcutta to Labrador.

7. Christian harmony and Christian fellowship flourish and abound, wherever the influence of this Society is felt. Its Auxiliaries may be remote from each other, but their views, and their hopes, and their spirit are the same.

8. They are to be considered, not as the scattered fragments of a structure which is tumbling into ruins, or as detached portions of a fabric which can exist only in the imagination, but as the solid pillars and magnificent arches of a building fitly framed together, and growing "unto a holy temple in the Lord."

EXTRACT FROM A SPEECH OF CHARLES GRANT JR.
ESQ. BEFORE THE BRITISH AND FOREIGN BIBLE
SOCIETY. 1814.

1. THERE is indeed, my Lord, something singular in this Institution. In the course of a few years, it has sprung up from obscurity to eminence, not amidst peace and tranquillity, not under the fostering influence of universal approbation; not under skies always serene and suns always genial; but amidst storms and tempests, amidst calumny and invective, amidst alarming predictions and presages of ill success.

2. It has sprung up with a solidity and strength which ensure its duration; and at the same time with a rapidity of growth which mixes somewhat of awe

with our surprise and satisfaction. It is successively enlarging its dominions. Every new day announces the acquisition of a new province, of a new kingdom, I had almost said, of a new world. These are conquests which we love to celebrate.

3. In conquests of another nature, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity.

4. In the midst of all the glow and exultation, there is something which secretly tells us of unwitnessed grief, of hearts that are breaking in solitude and silence ; something which tells us of those, to whom these acclamations are but the memorials of deeper anguish, and speak only of fathers, and husbands, and brothers, bleeding and desolate on the plains of death ; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses.

5. But with respect to the conquests which we this day celebrate, there is no secret misgiving, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views.

6. But after having abandoned our imagination to the utmost warmth of philanthropic ardor, after having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and inquire how far individual and domestic happiness are affected by this general benefit. We may enter into the lowest details—and what are the details, of these triumphs ? Grievs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sancti-

fied as the threshold of fairer hopes and nobler prospects.

7. These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture every step of our victorious march.

8. Let that spirit of benevolence which has already achieved such wonders, now go forth with new strength, and renovated ardor. Let it rush, in the fulness of its blessings, from one extremity of the world to the other, kindling in its course all the elements of moral action, elevating the depressed, consoling the wretched, transforming vice into purity, and folly into wisdom, dissipating the chains of ignorance, trampling on the necks of superstition and idolatry, and every where renewing, on the face of desolated nature some image of ancient happiness and primeval paradise.

ADDRESS OF THE AMERICAN BIBLE SOCIETY TO
THE PEOPLE OF THE UNITED STATES. 1816.

People of the United States ;

1. HAVE you ever been invited to an enterprise of such grandeur and glory? Do you not value the Holy Scriptures? Value them as containing your sweetest hope ; your most thrilling joy? Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of christendom is awake and alert?

2. Shall *you* hang back, in heartless indifference, when princes come down from their thrones, to

bless the cottage of the poor with the gospel of peace ; and imperial sovereigns are gathering their fairest honors from spreading abroad the oracles of the Lord your God ? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence ?

3. The most heavenly charity treads close upon the march of conflict and blood ! The world is at peace ! Scarce has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love ! Crowned heads bow to the head which is to wear “ many crowns ;” and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honor to God.

4. What has created so strange, so beneficent an alteration ? This is no doubt the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use ? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible ! the Bible !—through Bible Societies !

5. Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold ; no hand be idle : no purse reluctant ! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally.

6. Be it impressed on your souls, that no contribution, saved from even a cheap indulgence, may send a

Bible to a desolate family ; may become a radiating point of " grace and truth " to a neighbourhood of error and vice ; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

7. But whatever be the proportion between expectation and experience, thus much is certain : We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names.

8. We shall set forward a system of happiness, which will go on with accelerated motion and augmented vigour, after we shall have finished our career ; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered.

9. In fine we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great, and the hamlets of the small, until the whole " earth be full of the knowledge of Jehovah, as the waters cover the sea ! "

EXTRACTS FROM A SPEECH OF REV. MR. CHALMERS. 1813.

1. WHERE Bibles are not bought, let Bibles be given. Give them the book, and at the very time, too, when a

sister society is giving them the capacity of reading it. Let the habit of reading the Bible be first introduced among them. This must be done by the external application of a society at the outset. The habit of reading it will induce a value for the Bible, and this value for it will induce a habit of purchasing. After this habit is fairly established, we shall leave it to its own undisturbed operation.

2. There is nothing chimerical in this experiment, or in this anticipation. It is the result of an experiment already tried. The peasantry of Scotland may be considered as a fair example, when a great many years ago they were presented with the Bible; and they were presented, by the institution of schools, with the capacity of reading it.

3 What is the consequence? The habit of purchasing for themselves has been formed. Education transmits itself from father to son; and when a Scottish boy leaves the cottage home of his parents, though small be the equipment with which their poverty can furnish him, you are sure to find that a Bible forms part of it. This they make over to him as his guide and companion, through the adventures of an untried world.

4. So beautiful a picture to the moral eye as this would only be tarnished and defaced by the interference of a society. Give none of your repositories, none of your institutions to us—and leave to its own undisturbed operation the religion of our people, and the humble piety of our cottages.

5. The experiment has been more recently tried in Wales. The protecting arm of a Society was necessary in the first instance. They threw in Bibles among

them, and they have given education to their peasantry. What is the consequence? Wales, instead of being the recipient, is now the dispenser of that gift to other countries. The peasantry of Wales not only buy the Bible for themselves, but they subscribe, with unexampled liberality, for the Bible to others. The impulse is given, and the motion communicated by that impulse is persevered in. The good that is done perpetuates itself. The habit is formed, and if not tampered with by some fingering society, will be persisted in to the end of time.

6. Now, what has been done for Scotland and Wales is still to do for England and Ireland. They are bringing the same engines to bear upon the population of these countries, which have borne with such undeniable success upon the peasantry of Scotland, schools and Bibles; and if, both in the press and in the parliament, the praises of the Scottish peasantry are lifted up as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this form a most decisive argument against home supplies being carried too far? and does not the duty of extending their knowledge of civilization to other people, and carrying our exertions to other countries where the ground is still unbroken, and where some external application is necessary for the commencement of the work, form an equally decisive argument in favour of those foreign objects which, in number and in magnitude, call for the united contributions of the whole empire?

EXTRACTS FROM A SPEECH OF REV. MR. CHALMERS. 1813.

1. THE British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries : and, if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, to pass from England and Ireland to those countries, which are situated without the limits of our empire.

2. If there be wisdom and liberal philosophy in the attempt of enlightening the peasantry of our island, by what unaccountable delusion is it that these denominations are changed, and the terms *fanaticism* and *folly* applied to the attempt of enlightening the peasantry of the countries that lie beyond it?

3. We have too much hardihood, I trust, to be frightened away from a deed of glory by the bugbear of a name ! We have too much liberality to let the sound of another country and another language freeze the noble principle of benevolence within us ! And too much science to think that the men of these countries are essentially different from our own.

4. They occupy the same place in the classifications of natural history. They have all the essential characteristics of the species. The same moral experiment is applicable to both ; and if schools and Bibles have been found, in fact, to be the engines of civilization to the people of Britain, it is altogether a fair and direct exercise of induction, when these schools and Bibles are counted upon, in speculation, as equally powerful engines of civilization to the people of other coun-

5. If the free circulation of the Bible here overthrew the reign of Popery among us, it will achieve an equally certain victory there over other delusions. What Sheridan says of the freedom of the press is eminently true of the fairest of her productions. "Give to ministry," says that eloquent orator, "a corrupt House of Lords, give them a pliant and a servile House of Commons, give them the keys of the treasury, and the patronage of the crown, and give me the liberty of the press, and, with this mighty engine, I will overthrow the edifice of corruption, and establish on its ruins the rights and the privileges of the people?"

6. I go back to Ireland, and I transfer this language to the leading question in the politics of that country. Give the Catholics of Ireland their emancipation, give them a seat in the parliament of the country, give them a free and equal participation in the politics of the realm, give them a place at the right ear of majesty, and a voice in his councils,—and give me the circulation of the Bible, and, with this mighty engine, I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.

MISSIONARY SPEECHES.

BISHOP OF NORWICH'S SPEECH. 1815.

1. ON an occasion like the present, I conceive that it is the duty of him, who has the honour and happiness of being President to the Norfolk and Norwich Church Missionary Association, in the first place to set forth in as clear and forcible a manner as he can, the transcendent importance of the object which this Society has in view ; and this object is, in humble imitation of their Divine Master, to send out messengers, and, in his name to say to them, *Go ye into all the world, and preach the Gospel to every creature.* And, secondly, to point out what appear to be the best means of promoting with success so glorious an object.

2. We are told that the population of the globe we inhabit falls little short of one thousand millions of persons : eight hundred million of whom, like the people of Nineveh, as described in the prophet Jonah, are unable, so far as religion is concerned, to discern between their right hand and their left.

3. Is it possible that there can be found any Christian, who is not anxious to convey the light of the Gospel to those who sit in such darkness, and who are now *in the valley of the shadow of death* ? It is surely impossible that any sincere Christian can offer his prayers, and repeat day after day those impressive words, *Thy kingdom come*, without having the desire, in some way or other, to accelerate the consummation of that event for which he devoutly wishes. And what can human

prudence suggest or human efforts carry into effect, more likely to succeed, than the establishment of Christian Missions?

4. I say the establishment of Christian Missions *generally*, because, though I am a sincere member of the Church of England, and firmly attached to it, and therefore am more particularly interested for the success of the *Church* Missions; yet I shall never scruple, in any place, or at any time, to co-operate cordially with, and to hold out the right hand of fellowship to, all Christians, of whatever denomination, whose noble, pure, and only aim it is, that *the kingdoms of this world should become the kingdoms of our Lord and of his Christ.*

THE OFFICE OF THE CHRISTIAN MISSIONARY, NOBLE
AND ELEVATED. FROM REV. R. HALL'S ADDRESS
TO E. CAREY. 1814.

IF to survey mankind in different situations, and under the influence of opposite institutions, civil and religious, tends to elevate the mind above vulgar prejudice, by none is this advantage more eminently possessed than by Christian Missionaries. In addition to the advantages usually anticipated from foreign travel, their attention is directly turned to man in the most interesting light in which he can be viewed.

2. An intelligent Missionary, in consequence of daily conversing with the natives on the most momentous subjects, and at the most affecting moments, has opportunities of becoming acquainted, not merely with the surface of manners, but with the interior of the character, which can rarely fall to the lot of any other

person; besides that, Christianity, it may be justly affirmed, is the best decypherer of the human heart, and is that alone which can solve its contradictions and explain its anamolies.

3. Hence it may be fairly expected, nor will the expectation disappoint us, that an experienced Missionary, possessed of the talent and habit of observation, will, in every country, deserve to be classed amongst the most enlightened of its inhabitants.

4. Few things more powerfully tend to enlarge the mind than conversing with great objects, and engaging in great pursuits. That the object you are pursuing is entitled to that appellation, will not be questioned by him who reflects on the infinite advantages derived from Christianity, to every nation and clime where it has prevailed in its purity, and that the prodigious superiority which Europe possesses over Asia and Africa, is chiefly to be ascribed to this cause.

5. It is the possession of a religion which comprehends the seeds of endless improvement, which maintains an incessant struggle with whatever is barbarous, selfish, or inhuman, which by unveiling futurity, clothes morality with the sanction of a divine law, and harmonises utility and virtue in every combination of events, and in every stage of existence; a religion, which, by affording the most just and sublime conceptions of the Deity, and of the moral relations of man, has given birth at once to the loftiest speculation, and the most child-like humility, uniting the inhabitants of the globe into one family, and in the bonds of a common salvation; it is this religion which rising upon us like a finer sun, has quickened moral vegetation, and replenished Europe with talents,

virtues and exploits, which in spite of its physical disadvantages, have rendered it a paradise, the delight and wonder of the world.

6 An attempt to propagate this religion among the natives of Hindostan, may perhaps be stigmatised as visionary and romantic ; but to enter the lists of controversy with those who would deny it to be great and noble, would be a degradation to reason.

CHRISTIANITY AND PAGANISM CONTRASTED. A
SPEECH OF THE REV. G. T. NOEL. 1815.

1. MY Lord—there are peculiar seasons under which the mind is enabled to form a more striking contrast than at others, between the blessings of Christianity and the miseries of Paganism—seasons when only perhaps some SINGLE point of difference is present to the view. It occurred to me a short time ago, to fill up the interval before the appointed hour when I was to witness the proceedings of a Bible Association among the poor, by wandering in the church-yard of a country village.

2. The day was fine, and the surrounding country was exceeding lovely. My feelings were much excited as I stopped at the grave of an humble individual, who had quitted this vale of sorrow at the age of twentyone : on her tomb stone was this inscription—

“ By faith on Jesus’ conquests she relied,
On Jesus’ merits ventured all, and died !”

3. I was led immediately to compare the circumstances of such a death, and the blessedness of such a hope, in eternity, with the uncertainty and gloom of a

heathen's departure from this world. I could imagine to myself a place of burial in some idolatrous land, where the sun might shine as brightly, and the surrounding scenery be yet more beautiful.

4. But if I should ask what memorial would be written on some youthful grave, I was afflicted at the thought that all must be dark and cheerless here! No ray from heaven could gleam on such a grave, many traces of fond remembrance, many anguished memorials of the poet, many tender associations might be recorded on the stone that marked so sacred a spot; but no hope of future re-union, no accredited prospect of an immortal existence, no certain assurance of pardon, and mercy, and peace, could be written there!

5. No tidings of 'a Saviour's love, no consolations of his Spirit, no foretaste of his salvation, could cheer the victims sinking into the dust, or bind up the mourners' hearts who deposited in silence the form which they had loved so long. In that land none tells them in those striking words of your Report, that they have God for a Father, Christ for a Saviour, the Holy Spirit for a Guide, and Heaven for a home, where they shall separate no more.

6. Oh, then, *how beautiful upon the mountains* should we esteem *the feet of him who would carry the glad tidings of peace* to scenes so desolate, and to hearts so broken by sorrow and sin!

THE CLAIMS OF AFRICA. EXTRACTS FROM A SPEECH
OF JOHN S. HARFORD ESQ. 1815.

1. OVER the greater part of Africa, every baleful form of savage barbarism broods. Who could have

believed, in the second century, when Christianity appeared to have obtained a firm hold on her northern shores, and the presence of no less than seventy bishops dignified the council of Carthage, that, in the progress of ages, whilst surrounding nations were advancing in knowledge and civilization, the rising sun of Africa's glory was not only to be arrested in its course, but suddenly to sink in a hideous night?

2. Who could have believed, when the great Bishop of the African church reflected by his heroic martyrdom so much honor on the Christian cause, that the name of CYPRIAN was so soon to be forgotten, where most of all its memory should have been cherished; or that the Crescent was destined so soon to triumph over the Cross? Who could have believed, that, where Mahometanism was shut out, there a still more odious faith should prevail, and the worship of devils be united to a profligacy almost equally improbable?

3. The picture of 300* millions of people thus enthralled, should at least excite the inquiry, "Can we devise no means for their illumination? Are there no instruments within our reach, which may be thus nobly directed?"

4. But Africa has stronger claims upon us than those of humanity. She has large arrears upon our justice unpaid. We have been the authors of enormous evils to that unhappy country. The dreadful wounds which our influence opened there are not yet healed.

5. I will not dwell on the horrors of the slave trade, farther than to assert the moral necessity which is thence laid upon us of supporting every rational scheme of reparation. We have wiped away the guilt and

* 150, millions.

shame, it is true, of this odious traffic, so far as the mere abolition of it goes ; and hereby we have perhaps averted impending judgments : but are we not bound to reverse the horrid scenes of the past by the mild glories of the future ?

6. Africans say, "that, before Christians visited them, they lived in peace ; but that wherever Christianity comes, there comes with it a sword, gun, powder, and ball." Is this the impression which our countrymen have left behind them of that religion, one of whose leading attributes is, Peace and good will to men ? Be it our care to blot out this foul stain, and to revive the remark forced from the lips of infidelity in the primitive ages : "See how these Christians love one another !"

7. Were I disposed to strengthen my own statements by an appeal to high authority, I could point to that of a much lamented and illustrious statesman, Mr. Pitt. In one of his speeches on the slave trade, which ranks among the fairest models of modern eloquence, he strongly dwells upon the duty of our promoting the civilization of Africa : and, in the glowing visions of his brilliant fancy, he realizes the scene for which his heart pleaded.

8. He anticipates a day, when the beams of science and philosophy shall break in upon Africa ; and, uniting their influence to that of pure religion, shall illuminate and invigorate the most distant extremities of that immense continent. Could the warmest advocate of Missionary Institutions have suggested to himself a more satisfactory consummation of his object ?

AN OBJECTION TO MISSIONS ANSWERED. EXTRACTS
FROM A SPEECH OF J. S. HARFORD, ESQ. 1813.

1. THE state of Pagan nations, Sir, is such, that it would be easy to press the arguments which I have used much more strongly ; but I am well aware, that, after all which can be urged, there are persons who will be ready to object, " This is a Quixotical, crusading scheme. What right have we to interfere in the faith or the regulations of other nations ? What should we say, were the Grand Turk to send us 10,000 copies of the Koran, accompanied by a set of missionaries, to make us Mahometans ; or still more, in what way should we receive a mission of Bramins ?"

2. To such a question I would simply reply, What right had St. Paul (who I shall take it for granted, according to the learned theory of the present Bishop of St. David's, first preached the Gospel in Britain) what right had he to visit this country when the thick film of Pagan darkness involved the minds of its inhabitants ? What right had he to brave the terrors of our stormy seas, and to encounter the still more savage manners of our ancestors ?

3. What right had he to oppose himself to their horrid customs, to throw down by his doctrine their altars stained with the blood of human sacrifices, and to regenerate the code of their morals disgraced by the permission of every crime which can brutalize and degrade human nature ? What right had he to substitute, for

the furious imprecations of their druids, the still small voice of Him who was meek and lowly in heart ?

4. What right had he to exchange their horrid pictures of the invisible world, reeking with blood and stained with characters of revenge, for the glorious prospects of the heavenly Mount Sion, the innumerable company of angels, and the spirits of just men made perfect ? What right had he to plant, by such a procedure, the seminal principle of all our subsequent glory and prosperity as a nation, our boasted liberty, our admirable code of law, the whole inimitable frame and constitution of our government in church and state ?

5. This quarrel with the memory of St. Paul I shall leave with the opponents of Missionary Institutions to settle ; and when they have made up their minds as to the degree of infamy which is to cleave to him, for having been (in a remote sense at least) the first conveyancer to us of the best blessings which we now enjoy, I will then consign over the Missionaries of the present day to their severest reprehension. Theirs is the same noble fault ! theirs, the same great enterprise !

6. To countries situated as Britain once was, immersed in equal wretchedness, barbarity, and vice, they carry the same infallible *panaceum* : they hope that, under the blessing of the great head of the church, a success equally striking will, in process of time, by a gradual progression, smile upon their labours. They trust that, wherever the song of Sion is heard, its influence, as is fabled of the lyre of Amphion, will cause the moral chaos to leap into beauty, order, and harmony.

7. And why should it not ? Is the arm of God shortened ? Are the strong holds of Satan's kingdom be-

come impregnable? Do we expect that a mission of angels will be employed to fulfil the predictions of prophecy in relation to the universal diffusion of Christianity? or can we suppose that any beings but men are to be its honored propagators?

8. We live in awful and critical times. Around us lie scattered the fragments of ancient states and venerable establishments. The only sure foundation on which we can build a hope that the pillar of England's glory will still lift its august head erect amidst this heap of desolation, and still continue to be a rallying point for oppressed nations, is the prevalence within its confines of pure religion.

9. I admire, as much as any man, the valour of our armies, and the skill of our commanders. I honor them as instruments of national security. But we have lately seen how the most consummate skill may become infatuated, and armies apparently irresistible be so swept away, that their bleaching bones alone can testify that they once existed.

10. If true practical Christianity should still gain ground among us; if it should so prevail as to exhibit, amidst all our national sins, a strong and concentrated union of good men (however separated in minor points) striving in the spirit of mutual good will, in their several spheres, for the diffusion of domestic piety, and for the promotion of the Redeemer's kingdom throughout the nations of the earth; then, we may calmly regard the efforts of our enemies, confident in the protecting shield of Omnipotence: then, we may expect ere long to behold the halcyon form of peace and love building their nests upon the agitated waves of human trouble:

then, the world will be taught to know that a nation, in which the fear of God is no less eminent than the spirit of valour and freedom, is indeed invincible.

EXTRACTS FROM A SPEECH OF THE REV. J. H. SINGER, BEFORE AN IRISH MISSIONARY SOCIETY. 1815.

1. I CANNOT, my lord, avoid congratulating myself that Ireland has, at length, taken her proper station among the glorious *fellow-workers with God*; that the country of my birth, and the religion of my choice, the land with which I have associated all my hopes of happiness, and the faith which I trust has sanctified these hopes, have not remained idle spectators of the exertions of others, but that they too *have come down to assist the Lord against the mighty*.

2. Is it not, my lord, to be ranked among the strangest anomalies of the human mind, that this great, this interesting object, should have met with heads so prejudiced, or hearts so hard, as to oppose its success?

3. Is it not strange, that a cause which appeals by every motive which should move the politician, the philanthropist, the Christian—which should bind the worldling by his interests, the moralist by his humanity, the Christian by his hopes—a cause whose only means are benefits and persuasion, whose end is but happiness and salvation to millions of our benighted species, whose tendency is but peace and good will on earth—that such a cause, the cause of God and man, of ourselves and of our fellow creatures, should be opposed, maligned, calumniated—that rank and influence and

learning should be arrayed against the simple Missionary—that facts should be misrepresented or denied, reasoning perverted or silenced ; nay, that the morality of the Koran and the mildness of the Vedas, should have been placed in impious competition beside the law of God, beside the Gospel of Christ !

4. Would you preserve your possessions in the East, an empire, at which the cupidity of an Alexander or a Cæsar might blush ; an empire, from which, by a thousand channels, wealth and industry and commerce have poured into your country, have new strung the exhausted sinews of war, and conducted you unharmed through the mighty contest from which you are just now reposing—would you preserve this empire in peace, and hand it down entire to your posterity, that they too may stand forth in their day as the liberators of Europe—*Christianize the East.*

5. Should the whirlwind of war again be turned against your territories directed by a new Tamerlane or a Jenghis, beware of a divided faith, of an alienated population : if you would bind your subjects to your interests by a tie stronger than art or policy ever devised, if you would rest in security from foreign invasion, and domestic treason—*Christianize the East.*

6. Nor is it by policy alone that I would induce you to an act of justice. Humanity has her claims ; and millions of your fellow subjects, groaning under the aggravated miseries of despotism and priestcraft, present an object for benevolence more extended and more urgent than was ever offered to the contemplation of man.

7. Would you relieve these wretched victims of superstition ?—would you rescue the pilgrim from the

agonizing hook, snatch the aged parent from the monster of the desert or the flood, save the trembling matron from the devouring flames, or prevent the wretched infant from becoming the victim of its more wretched mother's bigotry?—would you restore the parent to the child, and the child to the parent?—*Christianize the East.*

8. But we have yet, my lord, a higher principle of action. We regard the Hindoo and the African not merely as subjects, or as men, but as immortal and responsible agents, in whatever climate born, or with whatever colour tinged; equally with ourselves to stand before the bar of God, to be judged by an infinite and perfect Being; equally with us to have sinned and fallen short of the law; equally to want a Saviour, whose merits and sufferings they may plead on that dreadful day.

9. Will you suffer millions of your fellow creatures to remain ignorant of that Saviour, until they see him as their judge? Is there aught on earth would purchase from you the knowledge of Christ and his salvation? And can you refuse them the preacher, that they may hear, that they may believe, that they may live? Oh, if you indeed think that *there is no other name under heaven whereby man can be saved, but the name of Jesus*—if you do not think our faith to be foolishness, and its promises delusions—if you do not expect that Brahma, and Mahomet, and Christ shall be alike powerful to save—*Oh Christianize the East.*

10. Though, since we last met, Heaven has called to itself the man whose unwearied exertions first brought this subject prominently forward, while his piety and his benevolence and his simplicity adorned even the

cause which he preached ; though he, suffered but like the prophet to view the glorious prospect of his success, was taken from this world of care, let us hope that his spirit remains among us—let us hope that though the prophet is removed, his mantle has fallen on earth—let us hope that some portion of it has fallen on this land which he once honored with his presence—and then, whether his eulogy be pronounced in Sanscrit or in English, whether his tomb be raised on the Ganges or the Thames, when the Christian Philanthropist or the rescued Idolater repairs thither to thank his God that there has been such a man, let us hope that Ireland will share a portion of his gratitude, and that our exertions will be offered to the Throne of Grace accompanied by the name and memory of BUCHANAN.

EXTRACTS FROM REV. MILES JACKSON'S SERMON,
MARCH 1815.

1. WHAT a glorious prospect do we behold, when we look at the Heathen world, on which the Sun of Righteousness is now arising with healing under his wings.

2. That the Lord is now arising to have mercy upon Zion, that the time to favour her, yea, the *set* time is come, seems more than probable from the bright constellation of heavenly luminaries which now appears in our meridian, to reflect the sacred light of heaven on the dark regions of the earth.

3. For, in the first place, we have a *Bible Society*, for the purpose of translating the Scriptures into every language under heaven, and circulating the word of life from pole to pole ; and thus, like the Baptist, to be

as the voice of one crying in the wilderness, PREPARE ye the way of the Lord, make his paths straight.

4. Then, to meet the wants of those who cannot *understand what they read, except some one guide them*, we have a *Missionary Society*, which says to its servants, as the Divine Spirit said to Philip, "Join thyself to the chariot of the Ethiopian convert: preach to him Jesus: baptise him; and send him on his way rejoicing."

5. And again, to supply the *Missionary Society* with preachers, qualified, by their knowledge of the languages of the Heathen, to be able ministers of the Gospel of the uncircumcision, we have a Society, (and I hope similar Societies in other countries will be established,) *for attempting the conversion of the Jews*, who are dispersed over all the nations of the earth, and are already acquainted with every language under heaven, and only want the grace of the Lord Jesus Christ, to make them the ablest Missionaries that the whole world affords.

6. That these Societies should have such a connexion, such a harmony, and so reciprocal a dependance; that there should be such a fitness in each to its own particular end, and so admirable a suitability and power in the whole, by their combined influence, to accomplish the one great object, which each, in its separate capacity, is incompetent to effect; that, without any mutual understanding, or design, or previous arrangement, there should be such a coincidence in their views, their objects, their plans, and their operations, as to admit of their being considered as parts of one perfect whole, rather than so many distinct and independent wholes, is marvellous in our eyes, and seems

to discover the powerful influence of an invisible agent : and, while the song of angels at the nativity of Christ marks the character of their successful and triumphant career, they remind us of the angel that flies in the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue ; and encourage the hope, that the great ETERNAL has hitherto guided the flight of this angel of Mercy, and continues to guide, and will guide, and guard, and govern, and sustain it, till all the world *fear God, and give glory to him, and worship him that made heaven and earth, and the sea, and the fountains of waters.*

6. If righteousness exalt a nation, it is impossible to contemplate these institutions, even in a political point of view, without unspeakable satisfaction and delight. For my own part, I recognise in these, the radiant Bow of the everlasting God, spread over the black and awful cloud that again overshadows the earth ; and hail it as the token of his Covenant of Peace between him and the nations, who support his cause ; the sign and the pledge of a future calm, and a serener sky.

7. And should the tempest which has so lately subsided ever again rage, and the thunderbolts of Heaven once more threaten to fall upon us, and consume us, the sight of that Bow, as in time past, shall never fail to counteract despondency, and to inspire tranquillity, and peace, and hope. *Yea, we need not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. For the Lord of Hosts is with us ; the God of Jacob is our refuge.*

8. While you contemplate the political and the religious, the present and the everlasting, effects of these Societies, take down your harps from the willows, and

make every string speak the praises of Him, who is with us alway, even unto the end of the world. Rather than forget Jerusalem, let your right hand forget her cunning. Rather than not remember Jerusalem, 'yea, rather than not prefer Jerusalem above your chief joy,' let your tongue cleave to the roof of your mouth.

9. Oh! that kings of the earth, and all people, princes, and judges of the earth, young men and maidens, old men and children, may continue to unite in making the way of God known upon earth, his saving health among all nations! *Then shall the earth bring forth her increase, and God, even our own God, shall bless us—God shall bless us; and all the ends of the world shall fear him.*

EXTRACTS FROM REV. T. COTTERILL'S SPEECH BEFORE THE CHURCH MISSIONARY ASSOCIATION, MARCH, 1817.

1. I WILL trespass upon your time, only while I notice one objection more. The cause of this Society is affirmed to be *hopeless*,—"Can the Ethiopian change his skin, and the leopard his spots? You may as well attempt to change the color of the idolater's body, as to alter the complexion of his mind. The Society may compass sea and land without making one proselyte. The enterprise is such as none will undertake, but enthusiasts and madmen."

2. Mr. Chairman, there are some persons whose organs of vision appear to possess the extraordinary faculty of multiplying, magnifying, and creating difficulties on every occasion. The smallest indentations

and protuberances which are seen on the surface of objects within their field of view, assume to their microscopic eyes the appearance of tremendous mountains, and caverns of impenetrable darkness. Wherever they look, they exclaim, "a lion is in the way."

3. Let me not be understood as meaning to insinuate that there are no difficulties in the way of this Society. There are, doubtless, many and great difficulties before it; so many and great, that I do not wonder that to the distempered eye of the natural man they should appear really insuperable.

4. And insuperable in truth they would be, if nothing were opposed to them but human might. But *not by might, not by power, but by my Spirit, saith the Lord*. That same Spirit, which in the beginning moved on the face of the deep, and brought order and beauty out of the confused chaos of all things, can, by moving on the face of the Gentile world, with equal ease, out of the mass of moral confusion bring forth equal order and beauty.

5. That same word which said "Let there be light," and there was light, can with no less rapidity scatter the darkness that covereth the nations, and cause light to shine out of it. Is any thing too hard for the Lord? Are the things which are impossible with men impossible with God?

6. But why should we argue about possibilities or impossibilities? The cause of missions is the cause of God, and of his Christ: and shall it not prosper? The thing is true, for the mouth of the Lord hath spoken it. The event is not problematical, but determined; not contingent, but certain.

7. Impenetrable as in general to human eye is the veil that hangs over futurity, its skirts have been so far

uplifted by the hand of prophecy, as to reveal to mortal view the more than earthly glory that beams behind it, and shall surround the latter days of the Son of man. *"The heathen are given unto Christ for an inheritance; and the uttermost parts of the earth for his possession. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. The earth shall be full of the knowledge of the Lord, as the waters cover the sea."*

8. Who that observes the signs of the times can help believing, that the dawn of this glorious day hath already visited us? The star which has arisen in the East has begun to shed its radiance around it. The Redeemer has ascended his triumphal chariot, and many a trophy has been presented at his feet, as the earnest and pledge of the final victory that awaits Him.

9. Numbers are bringing their *"idols of silver and idols of gold, which they have made, each one for himself to worship, and casting them to the moles and to the bats. One is beginning to say, I am the Lord's; and another to call himself by the name of Jacob; and another to subscribe with his hand to the Lord, and to surname himself by the name of Israel."*

10. The first-fruits are gathered into the garner; and nothing is wanting to secure the full crop, but the laborer and the sickle. While the fields are already thus white unto the harvest, who shall not pray the Lord of the harvest that he would send forth laborers into his harvest? And who shall not add exertion to his prayers? Who shall doubt but that this Society has been raised up by God himself, to co-operate with other kindred institutions in preparing his way before the face of all people?

11. Shall not the rich throw into its treasury of their abundance, and the poor throw in of their poverty? O ye, whose pious hands have already been stretched forth in the promotion of this institution, let them not hang down, while such prospects are before you. And ye, whose hands have not yet been stretched forth in its behalf, be induced to stretch them forth in earnest this day. Can you really rejoice in anticipating the triumphs of the Son of God, while you refuse to swell the triumphs of a Society that is so rapidly urging onward the wheels of his chariot?

12. Should we not all greatly delight to see England, elevated as she now is among surrounding nations, rising still higher in the scale of elevation, ascending even to heights from which she shall be able to behold her present glories enveloped in the shade beneath?

13. Let her arise without delay, and gird herself for the consecrated battle: let her cause more nations to bow down to the sceptre of her love, than ever trembled at the rod of her indignation. Under the banner of the cross let her go forth to a new and more honorable species of warfare, in which those who conquer and those who are conquered shall rejoice together; in which her only expeditions shall be expeditions of mercy; her only invasions, incursions on the territory of the prince of darkness; her only soldiers, missionaries of the Christian faith; and in which the sword of the Spirit shall be the only weapon that nation shall lift up against nation.

MISCELLANEOUS SUBJECTS.

ON THE HORRORS OF WAR. FROM REV. R. HALL'S
SERMON, "RELECTIONS ON WAR."

1. REAL war, my brethren, is a very different thing from that painted image of it, which you see on a parade, or at a review : it is the most awful scourge that Providence employs for the chastisement of man. It is the garment of vengeance with which the Deity arrays himself, when he comes forth to punish the inhabitants of the earth.*

2. *Though we must all die, as the woman of Tekoa said, and are as water spilt upon the ground which cannot be gathered up,* yet it is impossible for a humane mind to contemplate the rapid extinction of innumerable lives without concern. To perish in a moment, to be hurried instantaneously, without preparation and without warning, into the presence of the Supreme Judge, has something in it inexpressibly awful and affecting.

3. Since the commencement of those hostilities which are now so happily closed, it may be reasonably conjectured that not less than half a million of our fellow creatures have fallen a sacrifice. Half a million of beings, sharers of the same nature, warmed with the same hopes, and as fondly attached to life as ourselves, have been prematurely swept into the grave ; each of whose deaths has pierced the heart of a wife,

* This sermon was delivered June 1, 1802, on a day of Thanksgiving for a General Peace. This peace was of but short duration.

a parent, a brother, or a sister. How many of these scenes of complicated distress have occurred since the commencement of hostilities, is known only to Omniscience : that they are innumerable cannot admit of a doubt. In some parts of Europe, perhaps, there is scarcely a family exempt.

4. In war death reigns without a rival, and without control. War is the work, the element, or rather the sport and triumph, of death, who glories not only in the extent of his conquest, but in the richness of his spoil. In the other methods of attack, in the other forms which death assumes, the feeble and the aged, who at the best can live but a short time, are usually the victims ; here it is the vigorous and the strong.

5. It is remarked by the most ancient of poets, that in peace children bury their parents, in war parents bury their children : nor is the difference small. Children lament their parents, sincerely indeed, but with that moderate and tranquil sorrow, which it is natural for those to feel who are conscious of retaining many tender ties, many animating prospects. Parents mourn for their children with the bitterness of despair ; the aged parent, the widowed mother, loses, when she is deprived of her children, every thing but the capacity of suffering ; her heart, withered and desolate, admits no other object, cherishes no other hope. *It is Rachel weeping for her children, and refusing to be comforted, because they are not.*

THE SAME SUBJECT CONTINUED. FROM THE SAME.

1. To confine our attention to the number of those who are slain in battle, would give but a very inade-

quate idea of the ravages of the sword. The lot of those who perish instantaneously, may be considered, apart from religious prospects, as comparatively happy, since they are exempt from those lingering diseases and slow torments, to which others are liable. We cannot see an individual expire, though a stranger, or an enemy, without being sensibly moved, and prompted by compassion to lend him every assistance in our power. Every trace of resentment vanishes in a moment : every other emotion gives way to pity and terror.

2. In these last extremities, we remember nothing but the respect and tenderness due to our common nature. What a scene then must a field of battle present, where thousands are left without assistance, and without pity, with their wounds exposed to the piercing air, while the blood, freezing as it flows, binds them to the earth, amidst the trampling of horses, and the insults of an enraged foe !

3. If they are spared by the humanity of the enemy, and carried from the field, it is but a prolongation of torment. Conveyed in uneasy vehicles, often to a remote distance, through roads almost impassable, they are lodged in ill prepared receptacles for the wounded and the sick, where the variety of distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands.

4. Far from their native home, no tender assiduities of friendship, no well known voice, no wife, or mother, or sister, is near to soothe their sorrows, relieve their thirst, or close their eyes in death. Unhappy man ! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear to be shed for your sufferings, or mingled with your dust !

5. We must remember, however, that as a very small portion of a military life is spent in actual combat, so it is a very small part of its miseries, which must be ascribed to this source. More are consumed by the rust of inactivity than by the edge of the sword; confined to a scanty or unwholesome diet, exposed in sickly climates, harassed with tiresome marches and perpetual alarms; their life is a continual scene of hardships and dangers. They grow familiar with hunger, cold, and watchfulness. Crowded into hospitals and prisons, contagion spreads amongst their ranks, till the ravages of disease exceed those of the enemy.

6. We have hitherto only adverted to the sufferings of those who are engaged in the profession of arms, without taking into our account the situation of the countries which are the scene of hostilities. How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependent on the sword. How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conjecture can be formed of our destiny, except as far as it is dimly decyphered in characters of blood, in the dictates of revenge, and the caprices of power.

7. Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in this neighbourhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms.

8. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of Heaven, and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants ; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil !

9. In another part you witness opulent cities aken by storm ; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued ; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex, and rank, mingled in promiscuous massacre and ruin.

PEACE AND WAR CONTRASTED. FROM THE SAME.

1. THE morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good ; of the latter, to inflict injuries. The former commands us to succour the oppressed ; the latter to overwhelm the defenceless. The former teaches men to love their enemies ; the the latter to make themselves terrible even to strangers.

2. The rules of morality will not suffer us to promote the dearest interest by falsehood ; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must

tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration.

3. The natural consequence of their prevalence is an unfeeling and unprincipled ambition, with an idolatry of talents, and a contempt of virtue ; whence the esteem of mankind is turned from the humble, the beneficent, and the good, to men who are qualified by a genius fertile in expedients, a courage that is never apalled, and a heart that never pities, to become the destroyers of the earth.

4. While the philanthropist is devising means to mitigate the evils and augment the happiness of the world, a fellow worker together with God, in exploring and giving effect to the benevolent tendencies of nature ; the warrior is revolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin.

5. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies. The fabrick of his fame is cemented with tears and blood ; and if his name is wafted to the ends of the earth, it is in the shrill cry of suffering humanity ; in the curses and imprecations of those whom his sword has reduced to despair.

DUTY OF ACKNOWLEDGING GOD. FROM REV. R.
HALL'S SERMON, " REFLECTIONS ON WAR."*

1. To acknowledge the hand of God is a duty indeed at all times ; but there are seasons when it is made so bare, that it is next to impossible, and therefore signally criminal, to overlook it. It is almost unnecessary to add that the present is one of those seasons.

* This sermon was delivered June 1, 1802, on a day of Thanksgiving for a General Peace.

2. If ever we are expected to *be still, and know that he is God*, it is on the present occasion, after a crisis so unexampled in the annals of the world; during which scenes have been disclosed, and events have arisen, so much more astonishing than any that history had recorded or romance had feigned, that we are compelled to lose sight of human agency, and to behold the Deity acting as it were apart and alone.

3. The contest in which we have been lately engaged is distinguished from all others in modern times by the number of nations it embraced, and the animosity with which it was conducted. Making its first appearance in the centre of the civilized world, like a fire kindled in the thickest part of a forest, it spread during ten years on every side; it burnt in all directions, gathering fresh fury in its progress, till it in-wrapped the whole of Europe in its flames! an awful spectacle not only to the inhabitants of the earth, but in the eyes of superior beings!

4. What place can we point out to which its effects have not extended? Where is the nation, the family, the individual, I might almost say, who has not felt its influence? It is not, my brethren, the termination of an ordinary contest, which we are assembled this day to commemorate; it is an event which includes for the present (may it long perpetuate) the tranquillity of Europe and the pacification of the world.

5. We are met to express our devout gratitude to God for putting a period to a war, the most eventful perhaps that has been witnessed for a thousand years, a war which has transformed the face of Europe, removed the land-marks of nations and limits of empire.

CHARACTER OF THE EUROPEAN WAR. FROM THE
SAME.

1. THE war in which so great a part of the world was lately engaged has been frequently stiled a war of principle. This was indeed its exact character ; and it was this which rendered it so violent and obstinate.

2. Disputes which are founded merely on passion or on interest, are comparatively of short duration. They are, at least, not calculated to spread. However they may inflame the principals, they are but little adapted to gain partisans.

3. To render them durable, there must be an infusion of speculative opinions. For, corrupt as men are, they are yet so much the creatures of reflection, and so strongly addicted to sentiments of right and wrong, that their attachment to a public cause can rarely be secured, nor their animosity be kept alive, unless their understandings are engaged by some appearances of truth and rectitude. Hence speculative differences in religion and politics become rallying points to the passions.

4. Whoever reflects on the civil wars between the Guelphs and the Ghibbelines, or the adherents of the Pope and the Emperor, which distracted Italy and Germany in the middle ages ; or those betwixt the houses of York and Lancaster, in the fifteenth century, will find abundant confirmation of this remark.

5. This is well understood by the leaders of parties in all nations ; who, though they frequently aim at nothing more than the attainment of power, yet always contrive to cement the attachment of their followers,

by mixing some speculative opinion with their contents, well knowing that what depends for support merely on the irascible passions soon subsides.

6. Then does party animosity reach its height, when to an interference of interests sufficient to kindle resentment, is superadded a persuasion of rectitude, a conviction of truth, an apprehension in each party that they are contending for principles of the last importance, on the success of which the happiness of millions depends.

7. Under these impressions men are apt to indulge the most selfish and vindictive passions without suspicion or control. The understanding indeed, in that state, instead of controlling the passions, often serves only to give steadiness to their impulse, to ratify and consecrate, so to speak, all their movements.

8. When we apply these remarks to the late contest, we can be at no loss to discover the source of the unparalleled animosity which inflamed it. Never before were so many opposing interests, passions, and principles, committed to such a decision.

9. On one side an attachment to the ancient order of things, on the other a passionate desire of change; a wish in some to perpetuate, in others to destroy every thing; every abuse sacred in the eyes of the former, every foundation attempted to be demolished by the latter; a jealousy of power shrinking from the slightest innovation, pretensions to freedom pushed to madness and anarchy; superstition in all its dotage, impiety in all its fury; whatever, in short, could be found most discordant in the principles or violent in the passions of men, were the fearful ingredients which the hand of Divine justice selected to mingle in this furnace of wrath.

10. Can we any longer wonder at the desolations it made in the earth? Great as they are, they are no more than might be expected from the peculiar nature of the warfare. When we take this into our consideration, we are no longer surprised to find that the variety of its battles burdens the memory, that the imagination is perfectly fatigued in travelling over its scenes of slaughter, and that falling, like the mystic star in the Apocalypse, *upon the streams and the rivers, it turned the third part of their waters into blood.*

THE PUNISHMENT OF AN INFIDEL NATION. FROM
THE SAME.

1. THE scenes which have lately been presented to you furnish the most awful and momentous instruction. From them you will learn, that the safety of nations is not to be sought in arts or in arms; that science may flourish amidst the decay of humanity; that the utmost barbarity may be blended with the utmost refinement; that a passion for speculation, unrestrained by the fear of God and a deep sense of human imperfection, merely hardens the heart: and that as religion, in short, is the great tamer of the breast, the source of tranquillity and order, so the crimes of voluptuousness and impiety inevitably conduct a people, before they are aware, to the brink of desolation and anarchy.

2. If you had wished to figure to yourselves a country which had reached the utmost pinnacle of prosperity, you would undoubtedly have turned your eyes to France, as she appeared a few years before

the revolution; illustrious in learning and genius; the favourite abode of the arts, and the mirror of fashion, whither the flower of the nobility from all countries resorted, to acquire the last polish of which the human character is susceptible.

3. Lulled in voluptuous repose, and dreaming of a philosophical millennium, without dependance upon God, like the generation before the flood, *they ate, they drank, they married, they were given in marriage.* In that exuberant soil every thing seemed to flourish, but religion and virtue.

4. The season, however, was at length arrived, when God was resolved to punish their impiety, as well as to avenge the blood of his servants, whose souls had for a century been incessantly crying to him from under the altar. And what method did he employ for this purpose? When he to whom vengeance belongs, when he whose ways are unsearchable, and whose wisdom is inexhaustible, proceeded to the execution of this strange work, he drew from his treasures a weapon he had never employed before.

5. Resolving to make their punishment as signal as their crimes, he neither let loose an inundation of barbarous nations, nor the desolating powers of the universe: he neither overwhelmed them with earthquakes, nor visited them with pestilence. He summoned from among themselves a ferocity more terrible than either; a ferocity which mingling in the struggle for liberty, and borrowing aid from that very refinement to which it seemed to be opposed, turned every man's hand against his neighbour, and sparing no age, nor sex, nor rank, till satiated with the ruin of greatness, the distresses of innocence, and the tears

of beauty, it terminated its career in the most unrelenting despotism.

6. Thou art righteous, O Lord, which art, and which was, and which shall be, because thou hast judged thus, for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

RELIGION A SECURITY AGAINST NATIONAL CALAMITIES. FROM THE SAME.

1. OUR only security against national calamities is a steady adherence to religion, not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures; consisting in sorrow for sin, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed against us will prosper; if we despise or neglect it, no human power can afford us protection.

2. Instead of showing our love to our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian.

3. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world,

since nothing more is necessary, than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

4. While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires; that of being and of doing good.

DUTY OF VISITING THE POOR. FROM THE SAME.

1. It is, in my humble opinion, a most excellent part of the plan of the Society, in whose behalf I address you, that no relief is administered without first personally visiting the objects in their own abode. By this means the precise circumstances of each case are clearly ascertained, and imposture is sure to be detected.

2. Where charity is administered without this precaution, as it is impossible to discriminate real from pretended distress, the most disinterested benevolence often fails of its purpose; and that is yielded to clamorous importunity, which is withheld from lonely want.

3. The mischief extends much further. From the frequency of such imposition. the best minds are in danger of becoming disgusted with the exercise of pecuniary charity, till from a mistaken persuasion, that it is impossible to guard against deception, they treat the most abandoned and the most deserving with the same neglect. Thus the heart contracts into selfishness, and those delicious emotions which the be-

nevolent Author of nature implanted to prompt us to relieve distress, become extinct ; a loss greater to ourselves than to the objects to whom we deny our compassion.

4. To prevent a degradation of character so fatal, allow me to urge on all whom Providence has blessed with the means of doing good, on those especially who are indulged with affluence and leisure, the importance of devoting some portion of their time in *inspecting*, as well as of their property in *relieving*, the distresses of the poor.

5. By this means an habitual tenderness will be cherished, which will heighten inexpressibly the happiness of life, at the same time that it will most effectually counteract that selfishness which a continual addictedness to the pursuits of avarice and ambition never fails to produce.

6. As selfishness is a principle of continual operation, it needs to be opposed by some other principle, whose operation is equally uniform and steady ; but the casual impulse of compassion, excited by occasional applications for relief, is by no means equal to this purpose. Then only will benevolence become a prevailing habit of mind, when its exertion enters into the *system* of life, and occupies some stated portion of the time and attention.

7. In addition to this, it is worth while to reflect how much consolation the poor must derive from finding they are the objects of personal attention to their more opulent neighbours, that they are acknowledged as brethren of the same family, and that should they be overtaken with affliction or calamity, they are in no danger of perishing unpitied and unnoticed. With

all the pride that wealth is apt to inspire, how seldom are the opulent truly aware of their high destination.

8. Placed by the Lord of all on an eminence, and intrusted with a superior portion of his goods, to them it belongs to be the dispensers of his bounty, to succour distress, to draw merit from obscurity, to behold oppression and want vanish before them, and, accompanied wherever they move with perpetual benedictions, to present an image of Him, who, at the close of time, in the kingdom of the redeemed, will *wipe away tears from all faces*.

ON THE DANGER OF NEGLECTING THE POOR. FROM
THE SAME.

1. To descant on the evils of poverty might seem entirely unnecessary (for what with most is the great business of life, but to remove it to the greatest possible distance?) were it not that besides its being the most common of all evils, there are circumstances peculiar to itself, which expose it to neglect. The seat of its sufferings are the appetites, not the passions; appetites which are common to all, and which, being capable of no peculiar combinations, confer no distinction.

2. There are kinds of distress founded on the passions, which, if not applauded, are at least admired in their excess, as implying a peculiar refinement of sensibility in the mind of the sufferer. Embellished by taste, and wrought by the magic of genius into innumerable forms, they turn grief into a luxury, and draw from the eyes of millions delicious tears.

3. But no muse ever ventured to adorn the distresses of poverty or the sorrows of hunger. Disgusting taste and delicacy, and presenting nothing pleasing to the imagination, they are mere misery in all its nakedness and deformity. Hence shame in the sufferer, contempt in the beholder, and an obscurity of station, which frequently removes them from the view, are their inseparable portion.

4. Nor can I reckon it on this account amongst the improvements of the present age, that by the multiplication of works of fiction, the attention is diverted from scenes of real, to those of imaginary distress; from the distress which demands relief, to that which admits of embellishment: in consequence of which the understanding is enervated, the heart is corrupted, and those feelings which were designed to stimulate to active benevolence are employed in nourishing a sickly sensibility.

5. Leaving therefore these amusements of the imagination to the vain and indolent, let us awake to nature and truth, and in a world from which we must so shortly be summoned, a world abounding with so many real scenes of heart-rending distress as well as of vice and impiety, employ all our powers in relieving the one and in correcting the other, that when we have arrived at the borders of eternity, we may not be tormented with the awful reflection of having lived in vain.

ADVANTAGES OF KNOWLEDGE. FROM REV. R. HALL'S
SERMON, "ADVANTAGE OF KNOWLEDGE TO THE
LOWER CLASSES." 1810.

1. KNOWLEDGE in general expands the mind, exalts the faculties, refines the taste of pleasure, and opens innumerable sources of intellectual enjoyment.

2. By means of it, we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation.

3. The poor man who can read, and who possesses a taste for reading, can find entertainment at home, without being tempted to repair to the public house for that purpose. His mind can find him employment when his body is at rest ; he does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct.

4. There is in the mind of such a man an intellectual spring urging him to the pursuit of *mental* good ; and if the minds of his family also are a little cultivated, conversation becomes the more interesting, and the sphere of domestic enjoyment enlarged.

5. The calm satisfaction which books afford, puts him into a disposition to relish more exquisitely, the tranquil delight inseparable from the indulgence of conjugal and parental affection : and as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cul-

tivate whatever may preserve, and shun whatever would impair that respect.

6. He who is inured to reflection will carry his views beyond the present hour; he will extend his prospect a little into futurity, and be disposed to make some provision for his approaching wants; whence will result an increased motive to industry, together with a care to husband his earnings, and to avoid unnecessary expense.

7. The poor man who has gained a taste for good books, will in all likelihood become thoughtful, and when you have given the poor a habit of thinking, you have conferred on them a much greater favour than by the gift of a large sum of money, since you have put them in possession of the *principle* of all legitimate prosperity.

OBJECTIONS TO THE EDUCATION OF THE POOR ANSWERED. FROM THE SAME.

1. SOME have objected to the instruction of the lower classes, from an apprehension that it would lift them above their sphere, make them dissatisfied with their station in life, and by impairing the habit of subordination, endanger the tranquillity of the state; an objection devoid surely of all force and validity.

2. It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties, or how that enlargement of reason which enables them to comprehend the true grounds of authority and the obligation to obedience, should indispose them to obey.

3. Nothing in reality renders legitimate government so insecure as extreme ignorance in the people. It is this which yields them an easy prey to seduction, makes them the victims of prejudice and false alarms, and so ferocious withal, that their interference in a time of public commotion, is more to be dreaded than the eruption of a volcano.

4. Look at the popular insurrections and massacres in France : of what description of persons were those ruffians composed who, breaking forth like a torrent, overwhelmed the mounds of lawful authority? Who were the cannibals that sported with the mangled carcases and palpitating limbs of their murdered victims, and dragged them about with their teeth in the gardens of the Thuilleries? Were they refined and elaborated into these barbarities by the efforts of a too polished education? No : they were the very scum of the populace, destitute of all moral culture, whose atrocity was only equalled by their ignorance.

5. Who are the persons who, in every country, are most disposed to outrage and violence, but the most ignorant and uneducated of the poor ; to which class also chiefly belong those unhappy beings who are doomed to expiate their crimes at the fatal tree ; few of whom, it has recently been ascertained, on accurate inquiry, are able to read, and the greater part utterly destitute of all moral or religious principle.

EVILS OF IGNORANCE. FROM THE SAME.

1. IGNORANCE gives a sort of eternity to prejudice, and perpetuity to error. When a baleful superstition, like that of the church of Rome, has once got footing

among a people in this situation, it becomes next to impossible to eradicate it : for it can only be assailed, with success, by the weapons of reason and argument, and to these weapons it is impassive. The sword of ethereal temper loses its edge, when tried on the scaly hide of this leviathan.

2. No wonder the church of Rome is such a friend to ignorance ; it is but paying the arrears of gratitude in which she is deeply indebted. How is it possible for her not to hate that light which would unveil her impostures, and detect her enormities ?

3. If we survey the genius of Christianity, we shall find it to be just the reverse. It was ushered into the world with the injunction, *go and teach all nations*, and every step of its progress is to be ascribed to instruction.

4. At the reformation, the progress of the reformed faith went hand in hand with the advancement of letters ; it had every where the same friends and the same enemies, and next to its agreement with the holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause.

5. In the representation of that glorious period, usually styled the Millennium, when religion shall universally prevail, it is mentioned as a conspicuous feature, that *men shall run to and fro, and knowledge shall be increased*. That period will not be distinguished from the preceding, by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High.

6. It will be a period of remarkable illumination, during which *the light of the moon shall be as the light*

of the sun, and the light of the sun as that of seven days. Every useful talent will be cultivated, every heart subservient to the interests of man, be improved and perfected; learning will amass her stores, and genius emit her splendor; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love.

ON PROFANE SWEARING. FROM R. HALL'S SERMON,
"SENTIMENTS PROPER TO THE PRESENT CRISIS."
1809.

1. AMONG the proofs of the degeneracy of our manners is that almost and universal profaneness which taints our daily intercourse. In no nation under heaven, probably, has the profanation of sacred terms been so prevalent as in this christian land.

2. The name even of the Supreme Being himself, and the words he has employed to denounce the punishments of the impenitent, are rarely mentioned, but in anger or in sport; so that were a stranger to our history to witness the style of our conversation, he would naturally infer we considered religion as a detected imposture; and that nothing more remained than, in return for the fears it had inspired, to treat it with the insult and derision due to a fallen tyrant.

3. It is difficult to account for a practice which gratifies no passion, and promotes no interest, unless we ascribe it to a certain vanity of appearing superior to religious fear, which tempts men to make bold with their Maker. If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in im-

piety, men who make an ostentation of more irreligion than they possess.

4. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing. It may not be improper to remind such as indulge this practice, that they need not insult their Maker to shew that they do not fear him ; that they may relinquish this vice without danger of being supposed to be devout, and that they may safely leave it to other parts of their conduct to efface the smallest suspicion of their piety.

THE FOLLY OF INFIDELITY. FROM DR. DWIGHT'S
SERMON AT THE ORDINATION OF MR. TAYLOR.
1812.

1. EDUCATED Infidels covet the character of men of taste ; and boast of possessing it in a superior degree. The primary objects of taste are novelty, grandeur, beauty, and benevolence. The three former are extensively diffused over the natural world ; the moral world is replenished with them all.

2. The beauty and grandeur of the natural world ; the beauty of the landscape, and of the sky ; the grandeur of the storm, the torrent, the thunder, and the volcano ; the magnificence of mountains, and the ocean ; and the sublimities of the heavens ; may undoubtedly be relished by the mind of an Infidel, as really as by that of a Christian. But how insignificant are even these splendid scenes of nature, if the universe is only a lifeless mass ; a corpse devoid of an animating principle ?

3. How changed is the scene ; how enhanced the sublimity ; when our thoughts discern, that an infinite mind formed, preserves, controls, and quickens, the whole ; that this mind is every where present ; lives, sees, acts ; directs, and blesses the beings, whom it has made ; that, *if we ascend into heaven, God is there ; if we go down to hell ; lo, He is there ! if we take the wings of the morning, and dwell in the uttermost parts of the sea ; even there his hand will lead us, and his right hand hold us.* At the same time, how infinitely more sublime is such a mind, than all the works, which it has created !

4. In the moral world the loss of the infidel is entire. Of the beauty, and greatness, of that world they form no conceptions. For these objects their taste is not begun. The pleasures, derived from this source, are the privilege only of minds, which are invested with moral beauty, and adorned with the loveliness of the Gospel.

5. In the field of *intellectual enjoyment* they are not more happy. Their learning is usually mischievous to them ; and their science, of no value : for both serve only to inflate them with pride, and estrange them from their Maker.

6. What is the world in the eye of an infidel ? A product of fate, chance, or necessity ; without design ; without government ; without a God : its inhabitants born, none knows why ; and destined to go, none knows whither.

7. Of duty, virtue, worship, acceptance with God, and the rewards of obedience, they know, and choose to know, nothing. To them the moral universe is a chaos. The Gospel, looking on this mass of confusion, has said, "*Let there be light :*" and *there is light.*

CHRISTIANITY RECOMMENDED TO THE YOUNG. FROM
REV R. HALL'S SERMON ON INFIDELITY. 1800.

1. IN a view of the final issue of the contest, between infidelity and christianity, we should find little cause to lament the astonishing prevalence of the former, but for a solicitude for the rising generation ; to whom its principles are recommended by two motives, with young minds the most persuasive, the love of independence, and the love of pleasure.

2. With respect to the first, we would earnestly entreat the young to remember, that by the unanimous consent of all ages, modesty, docility, and reverence to superior years, and to parents, above all, have been considered as their *appropriate virtues*, a guard assigned by the immutable laws of God and nature on the inexperience of youth.

3. With respect to the second, that christianity prohibits no pleasures that are innocent, lays no restraints that are capricious ; but that the sobriety and purity which it enjoins, by strengthening the intellectual powers, and preserving the faculties of mind and body in undiminished vigor, lay *the surest* foundation of present peace and future eminence.

4. At such a season as this, it becomes an urgent duty on parents, guardians and tutors, to watch, not only over the morals, but the principles of those committed to their care ; to make it appear that a concern for their eternal welfare is their chief concern, and to imbue them early with that knowledge of the evidences of christianity, and that profound reverence for the Scriptures that with the blessing of God, (which

with submission they may then expect) *may keep them from this hour of temptation, that has come upon all the world, to try them that dwell on the earth.*

CHRISTIANS ENCOURAGED IN EVIL TIMES. FROM
THE SAME.

1. THERE is much, it must be confessed, in the apostacy of multitudes, and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith, nothing which Scripture itself does not give us room to expect.

2. The features which compose the character of apostates, their prophaneness, presumption, lewdness, impatience of subordination, restless appetite for change, vain pretensions to freedom and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack christianity, and the snares they spread for the unwary, are depicted in the clearest colors by the pencil of prophecy.

3. *Knowing this first, says Peter, that there shall come, in the last days, scoffers, walking after their own lusts.** In the same epistle he more fully describes the persons he alludes to, *as chiefly them which walk after the flesh, in the lust of uncleanness, and despise government; presumptuous are they, self willed, they are not afraid to speak evil of dignities; sporting themselves in their own deceivings, having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much*

* 2 Peter, iii. v. 3.

wantonness, those that were clean escaped from them who live in error ; while they promise them liberty, they themselves are the servants of corruption.*

4. Of the same character Jude admonishes us, to remember that they were foretold as mockers, who should be in the last time, who should walk after their own ungodly lusts. These be they, he adds, who separate themselves (by apostacy) sensual, not having the spirit.

5. Infidelity is an evil of short duration. "It has, no individual subsistence given it in the system of prophecy. It is not a beast, but a mere putrid excrescence of the papal beast ; an excrescence which, though it may diffuse death through every vein of the body on which it grew, yet shall die along with it."† Its enormities will hasten its overthrow.

6. It is impossible that a system, which, by villifying every virtue, and embracing the patronage of almost every vice and crime, wages war with all the order and civilization of the world ; which, equal to the establishment of nothing, is armed only with the energies of destruction, can long retain an ascendancy. It is in no shape formed for perpetuity.

7. Sudden in its rise, and impetuous in its progress, it resembles a mountain torrent, which is loud, filthy, and desolating ; but being fed by no perennial spring, is soon drained off and disappears. By permitting, to a certain extent, the prevalence of infidelity, Providence is preparing new triumphs for religion.

8. In asserting its authority, the preachers of the gospel have hitherto found it necessary to weigh the prospects of immortality against the interests of time, to strip the world of its charms, to insist on the deceitful-

* 2 Peter, ii.

† Fuller.

ness of pleasure, the unsatisfying nature of riches, the emptiness of grandeur, and the nothingness of a mere wordly life. Topics of this nature will always have their use ; but it is not by such representations alone, that the importance of religion is evinced. The prevalence of impiety has armed us with new weapons in its defence.

CHRISTIANITY CONTRASTED WITH INFIDELITY. FROM THE SAME.

1. RELIGION being primarily intended to make men *wise unto salvation*, the support it ministers to social order, the stability it confers on government and laws, is a *subordinate species* of advantage, which we should have continued to enjoy without reflecting on its cause, but for the developement of deistical principles, and the experiment which has been made of their effects in a neighboring country.*

2. It had been the constant boast of infidels, that their system, more liberal and generous than christianity, needed but to be tried, to produce an immense accession to human happiness ; and christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favorable ear to these pretensions.

3. God permitted the trial to be made : in one country, and that the centre of Christendom ; revelation underwent a total eclipse,† while atheism, performing on

* France.

† It is worthy of attention that *Mercier*, a warm advocate of the French Revolution, and a professed deist, in his recent work,

a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre : that the imperishable memorial of these events might teach the last generations of mankind, to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights ; to the laborious, the reward of their industry, to the rich, the enjoyment of their wealth, to nobles, the preservation of their honors, and to princes, the stability of their thrones.

4. We might ask the patrons of infidelity, what fury impels them to attempt the subversion of christianity ? Is it that they have discovered a better system ? To what virtues are their principles favorable, or is there one which christians have not carried to a higher perfection than any of whom their party can boast ? Have they discovered a more excellent rule of life, or a better hope in death, than that which the Scriptures suggest ?

5. Above all, what are the pretensions on which they rest their claims to be the guides of mankind ; or which embolden them to expect that we should trample upon the experience of ages, and abandon a religion, which has been attested by a train of miracles and prophecies, in which millions of our forefathers have found a refuge in every trouble, and consolation in the

entitled "*New Paris*," acknowledges and laments the extinction of religion in France. "*We have*," says he, "*in proscribing superstition, destroyed all religious sentiment : but this is not the way to regenerate the world.*"

hour of death ; a religion which has been adorned with the highest sanctity of character and splendor of talents, which enrols amongst its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and best fruits of their immortal genius ?

6. If the question at issue is to be decided by argument, nothing can be added to the triumph of christianity ; if by an appeal to authority, what have our adversaries to oppose to these great names ?

7. Where are the infidels of such pure, uncontaminated morals, unshaken probity, and extended benevolence, that we should be in danger of being seduced into impiety by their example ? Into what obscure recesses of misery, into what dungeons, have their philanthropists penetrated to lighten the fetters, and relieve the sorrows of the helpless captive ? What barbarous tribes have their apostles visited, what distant climes have *they* explored, encompassed with cold, nakedness and want, to diffuse principles of virtue and the blessings of civilization ?

8. Or will they rather chuse to wave their pretensions to this extraordinary, and in their eyes, eccentric species of benevolence (for infidels, we know, are sworn enemies to enthusiasm of every sort) and rest their character on their political exploits, on their efforts to reanimate the virtue of a sinking state, to restrain licentiousness, to calm the tumult of popular fury, and by inculcating the spirit of justice, moderation, and pity for fallen greatness, to mitigate the inevitable horrors of revolution ? Our adversaries will at least have the discretion, if not the modesty, to recede from this test.

THE INFLUENCE OF THE MARRIAGE INSTITUTION
IN THE CIVILIZATION OF THE WORLD. FROM
THE SAME.

1. FROM the records of revelation we learn, that marriage, or the *permanent union* of the sexes, was ordained by God, and existed under different modifications in the early infancy of mankind, without which they could never have emerged from barbarism. For, conceive only what eternal discord, jealousy and violence would ensue, were the objects of the tenderest affections secured to their possessor by no law or tie of moral obligation ; were domestic enjoyments disturbed by incessant fear, and licentiousness inflamed by hope.

2. Who could find sufficient tranquillity of mind, to enable him to plan or execute any continued scheme of action, or what room for arts, or sciences, or religion, or virtue, in that state in which the chief earthly happiness was exposed to every lawless invader ; where one was racked with an incessant anxiety to keep, what the other was equally eager to acquire ?

3. It is not probable in itself, independent of the light of Scripture, that the benevolent author of the human race ever placed them in so wretched a condition at first ; it is certain they could not remain in it long, without being exterminated. Marriage, by shutting out these evils, and enabling every man to rest secure in his enjoyments, is the great civilizer of the world ; with this security the mind is at liberty to expand in generous affections, has leisure to look abroad, and engage in the pursuits of knowledge, science, and virtue.

4. Nor is it in this way only that marriage institutions are essential to the welfare of mankind. They are sources of tenderness, as well as the guardians of peace. Without the permanent union of the sexes, there can be no permanent families: the dissolution of nuptial ties involves the dissolution of domestic society.

5. But domestic society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity, which cement mankind together, and which, were they entirely extinguished, the whole fabric of social institutions would be dissolved.

CONCISE HISTORY OF FRENCH INFIDELTY. FROM
DR. DWIGHT'S SERMON ON THE PUBLIC FAST,
JULY 23, 1812.

1. ABOUT the year 1728, the great era of Infidelity, *Voltaire* formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence; all deadly enemies to the Gospel; atheists; men of profligate principles, and profligate lives.

2. They inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution from the Abecedarian school, to the Academy of Sciences; and in every civil office, from that of the bailiff, to that of the monarch.

3. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child, was left unassailed, wherever there was a single hope, that the attack might be successful.

4. Books were written, and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children ; and poured with immense assiduity into the cottage, and the school. Others of a superior kind, crept into the shop, and the farmhouse ; and others of a still higher class, found their way to the drawing room, the university, and the palace.

5. A sensual, profligate nobility, and princes, if possible still more sensual and profligate, easily yielded themselves, and their children, into the hands of these minions of corruption.

6. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid ; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach ; and to renew the crucifixion of that Redeemer, whom they had sworn to worship.

7. By these agents, and these efforts, the plague was spread with a rapidity, and to an extent, which astonished heaven and earth : and life went out, not in solitary cases, but by an universal extinction.

BRIEF ACCOUNT OF ILLUMINISM. FROM THE SAME.

1. THE Illuminees were Atheists, who, previous to the French revolution, were secretly associated in every part of Europe, with the view of destroying religion, and of engrossing to themselves the government of mankind. Dr. Adam Weishaupt, Professor of the Canon Law, in the university of Ingoldstadt in Bavaria, established the Society of Illuminees.

2. They were distinguished beyond every other class of men, for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of talents; or employed in its service such a succession of vigorous efforts.

3. Their doctrines were, *that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection, are mere prejudices; and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous.*

4. Societies holding these abominable doctrines spread with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany, in Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland, and even in America.

5. Voltaire died in the year following the establishment of Illuminism. His disciples with one heart, and one voice, united in its interests; and, finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thenceforward, therefore, all the legions of infidelity were embarked in a single bottom; and cruised together against order, peace, and virtue. When the French revolution burst upon mankind, an ample field was opened for the labors of these abandoned men.

6. Had not God *taken the wise in their own craftiness, and caused the wicked to fall into the pit which they digged, and into the snares which their hands had set*; it is impossible to conjecture the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of Israel, those who succeeded, regularly destroyed their predecessors.

7. The spirit of infidelity has the heart of a wolf, the fangs of a tiger, and the talons of a vulture. Blood is its proper nourishment: and it scents its prey with the nerves of a hound, and cowers over a field of death on the sooty pinions of a fiend. Unlike all other animals of prey, it feeds upon its own kind; and, when glutted with the blood of others, turns back upon those, who have been its coadjutors.

8. Between ninety and one hundred of those, who were leaders in this mighty work of destruction, fell by the hand of violence. Enemies to all men, they were of course enemies to each other. Butchers of the human race, they soon whetted the knife for each other's throats: and the tremendous Being, who rules the universe, whose existence they had denied in a solemn act

of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose word they had burnt by the hands of the common hangman; swept them all by the hand of violence into an untimely grave.

9. The tale made every ear, *which heard it, tingle*, and every heart chill with horror. It was, in the language of Ossian, "*the song of death.*" It was like the reign of the plague in a populous city. Knell tolled upon knell; hearse followed hearse; and coffin rumbled after coffin; without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. *From one new moon to another, and from one sabbath to another, the world went forth and looked after the carcasses of the men, who transgressed against God; and they were an abhorring unto all flesh.*

EXTRACT FROM LORD TEIGNMOUTH'S SPEECH BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY, MAY, 1817.

1. PERMIT me for a moment to take a slight view of that magnificent scene which this Society has been the means of exhibiting to the world, and which has been most amply delineated in the report.

2. Princes and potentates, the noble, the wise, the learned, and valiant of the earth, proclaiming their homage to the word of God, and aiding and encouraging the circulation of it, by their influence and example. Dignitaries and pastors of every church, Christians of all confessions, cordially uniting, and con-

tributing, according to their several means, their talents, their time, their labor, their wealth, or their pittance, to promote this beneficent work, animating and encouraging each other in the career of benevolence, themselves animated and supported by the prayers and benedictions of thousands who have benefited by their charitable labors.

3. If I were to name a particular instance, out of many, in which the benevolent spirit of our Institution shines with particular lustre, I would advert to the affectionate intercourse which it maintains with kindred Societies all over the world, exciting emulation without envy, and provoking each other to love and good works.

4. And may we not hope, that this kind and harmonious feeling, so cordially displayed in the correspondence and reports of foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, and insinuating that spirit of conciliation and good will among nations toward each other, which the whole tenor of the Gospel inculcates, and the interests of humanity require.

5. If such should be the blessed result of our endeavours to promote the happiness of mankind, through the medium of that holy book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible Society will then have acquired a triumph more splendid, more honorable, more useful, than ever was achieved by arms ; and the word of God, which has had such free course, will then indeed be glorified.

6. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to partic-

ipate, I may venture to affirm, that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestibly prove, that public liberality was never more profitably directed, than to support an Institution, which breathes peace and good will to men, without distinction of color or country, Christian or Heathen—was never applied to better or holier uses.

7. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a member of this Institution.

SPEECH OF THE REV. DR. MASON, AT THE ANNUAL
MEETING OF THE BRITISH AND FOREIGN BIBLE
SOCIETY, MAY, 1817.

My Lords and Gentlemen,

1. I FELICITATE myself this day upon the accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the annual meeting of the British and Foreign Bible Society, without the smallest idea of being invited to a share in its public proceedings.

2. In compliance, however, with a request which I cannot decline, I have to submit a motion, which I shall claim your lordship's indulgence to preface with a few

remarks ; not with the intention of informing this Society—that would be an attempt to enlighten the source of that light which has itself enlightened the world on all points connected with the circulation of the Scriptures ; nor with a view of exciting the zeal of the Society—that would be rebuked by its appearances to-day ; but as an humble organ of the American Bible Society, would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the principle of sympathy, as they are the views and feelings of millions of your fellow men and fellow Christians ; who have the blood of a common ancestry running in their veins, and whose hearts beat high in unison with your own, in regard to the objects of this great Institution.

3. The wise, and the good, my lord, the men of light and love, have long lamented the divisions and alienations which severed those who held the same precious faith ; and expect to meet in the place where there shall be no dissensions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve, and left them only the feeble consolations of sighing after a blessing which they despaired of enjoying.

4. But the problem which has thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this Institution. Blessed are our eyes, for they see, and our ears, for they hear, things which many prophets and wise men have desired to see, and have not seen them, and to hear, and have not heard them.

5. My lord, we cannot dwell too much upon the delightful recollection, that here, in this Society, Christians may put off the garb of their exterior diversities, and meet together in the simple and beautiful livery of the Son of God ; and foregoing things which do not touch the "hidden man of the heart," may give scope to that celestial charity which aims at nothing less than extending the pure word of life to every region of darkness and death on the surface of our globe.

6. My lord, it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity, from the labors of such a society as this, should find its way into a Christian bosom. If, as your own Chillingworth has exclaimed, "The Bible, the Bible is the only religion of Protestants," it is passing strange, that any good man should be afraid of dispersing it abroad, that is, spreading his own religion. How is it possible that the charities of men, uniting in the holy work of diffusing among their fellow mortals the charity of God, can operate with any other than a salutary influence? Besides removing unnecessary restraints upon the reciprocation of our best affections, and thus multiplying friendships, which are pledges of mutual virtue, the Bible Society operates with an auspicious energy on all, even the lowest classes of civil society.

7. My lord, the man who reads and reverences the Bible, is not the man of violence and blood : he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary : he will not travel with a Bible under his arm, and meditating upon its contents as forming the rule of his conduct, to celebrate the orgies of Bacchus, or the rites of the Cyprian Ve-

nus. Assuredly they were not the leaves of the Bible which in 1780 kindled the flames of Newgate ; nor is it from the stores of inspired eloquence that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions of an ignorant and ill-judging multitude.

8 If there are any two maxims which go together under the sanction of scriptural authority, they are these : he who “fears God, will honor the king,” and he who does both, will not be the first to “meddle with them that are given to change.” On the contrary, the influence of the Bible, and therefore of Bible Societies, upon the habits of the community, is calculated to set up around every paternal government a rampart better than walls, and guns, and bayonets—a rampart of human hearts.

9. For the same reasons, the Bible in proportion as it is known and believed, must produce a generally good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments towards each other.

10. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandizement, either finds, or seeks for, its aliment ; and had Europe been under the sway of the Book of God, this age had not seen more than a fabled monster of ambition, endeavouring to plant one foot on the heights of Mont-martre, and the other on the hills of Dover ; and while he scowled on the prostrate continent, stretching out his right hand to rifle the treasures of the East, and his left to crush

the young glories of the West. Such a spirit was never bred in the bosom, nor drew nourishment from the milk, of a Bible Society.

11. Your lordship will permit me further to remark, that if any judgment can be formed from the aspect of Providence, it will be the honor of this institution, both in its direct and indirect operations, to be highly instrumental in preparing the world for that period of life and blessedness, when "none shall hurt nor destroy, because the earth shall be filled with the knowledge of Jehovah, as the waters cover the sea." It will be then that the gallant and principled soldier will be rejoiced to "beat his sword into a ploughshare, and his spear into a pruning hook, and to learn war no more." Bible Societies seem destined to act an illustrious part in the measures preparatory to this grand event. They are scattering over the face of the earth that "precious seed," which in due time shall spring up, being watered from above, and shall ripen into an abundant harvest of righteousness and peace.

12. But before this consummation, much, very much, remains to be done. The cord of the Hindoo cast is to be untwined; and the Word of God is to perform the task. There are long ranges of Alps between you and the regions which must be annexed to the crown of Messiah the Prince. They are not merely to be pierced by the hand of imperial power, that a few troops or travellers may pass their limits; they are to be removed; they are to disappear; and the Divine Word is the fire and the vinegar under the action of which they are to moulder away, till their ashes shall be scattered to the four corners of heaven, and their bases be turned into a garden of God.

13. Permit me to add, that no heart is too magnanimous, no arm too powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day, when all human things shall appear in their own littleness, and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The reaction of such deeds of goodness will never sully the purity of the mitre, nor dim the star of royalty.

14. One observation more, my lord, upon the general subject. The high and holy interests and responsibilities which are lodged in the hands of this Institution, do not allow it to give back or to hesitate. There is a notion which has passed into a sort of a common law creed, that all intellectual and religious light, following the course of the sun, must go from the east to the west.

15. My lord, the "Sun of Righteousness" rises where he pleases : and, on this occasion, he has chosen to rise in the west, to take the point of his departure from the island of Great Britain, and to fling the broad beams of his glory on the midnight of the east. He has done it, as by other agencies, so, in a singular manner, by the agency of this Society. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantic projects.—It is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought ; opposition comes now too late.

16. He who would arrest the march of Bible Societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed to pieces. The march must proceed. Those disciplined and formidable columns, which under the banner of divine truth are bearing down upon the territories of death, have one word of command from on high, and that word is "*Onward.*"—The command does not fall useless on the ears of this Society. May it go "*onward,*" continuing to be, and with increasing splendor, the astonishment of the world, as it is the most illustrious monument of British glory !

17. A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly ; it is the late unhappy difference between my country and this—between the land of my fathers and the land of their children.

18. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt ; and, I trust not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty ; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each other's blood. Never again may such a spectacle be exhibited to the eyes of afflicted Christianity ! May their present concord, written not merely with pen and ink, but on

the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, hopes, and guaranteed by an all gracious Providence, be uninterrupted ! May they, and their Bible Societies, striving together with one heart and one soul to bring glory to God in the highest, and on earth to manifest good will towards men, go on, increasing in their zeal, their efforts, and their success ; and making stronger and stronger, by the sweet charity of the Gospel, the bands of their concord.

IMPORTANCE OF EARLY RELIGIOUS EDUCATION. BY
THE BISHOP OF CHESTER.

1. IF we wish to produce the full effects of a religious education, the materials must be prepared, and the foundation laid, at a much earlier period than they commonly are. Much evil is occasioned, and much good neglected to be done, before the generality are at all aware of it.

2. None but those who have watched the dawn of the human understanding are sensible, how early and how deep impressions may be made. Children reason not only better, but sooner, than is generally supposed. The work, therefore, if it is to be done to the best advantage, must be begun betimes. From an ignorance or neglect of this truth, all future endeavours are frequently unavailing.

3. Parents, therefore, and preceptors, cannot too strongly be reminded, that the education of children should commence almost from their birth. The years of infancy are the most important, but the most neglect-

ed period of their lives. These form the heart, and stamp the character of the future man.

4. And here we cannot but express a wish, that an increased attention to the morals of youth may be shewn, in our public schools, and seminaries of learning. A knowledge of the ancient languages and the acquisition of human science, both are and ought to be among the prominent objects of these excellent institutions. But let them not stand *first* in view.

5. An elucidation of the Scriptures, and the inculcation of moral principles are entitled to a far higher consideration, to the principal share of our time and thought. Too long have our youth been educated for the *world*, let us now strive to educate them for God.

EXTRACT FROM MR. THORP'S SPEECH ON THE
CATHOLIC EMANCIPATION.

PART I.

1. SIR, I hold the legitimate claims of conscience to be sacred. Her voice, awful as the voice of God, though silenced for ages, will one day be heard, to the terror of tyrants and persecutors. No man, no community of men, has any right to forge, and impose shackles on her prerogative to worship God according to that form, which she dictates as most conformable to his will.

2. But if there are legitimate, there are also spurious claims of conscience; and conscience has often been made the pretext to cover the most infamous designs. I know not that this is the case with the present Roman Catholics.

3. Sir, I am anxious to purge the question from all foreign and extraneous matter, and to ascertain the

precise point at issue between the advocates and the opponents of what is called Catholic emancipation. What then, sir, is the simple question in debate between these contending parties ?

4. Is it whether the Roman Catholics ought to have full liberty to worship God in that form, which their consciences dictate to them as most conformable to his will ? On this question there can be no division ; it is a question, not between man and man, but between man and God, in which no mortal can interfere without incurring the charge of impiety. This liberty the Roman Catholics enjoy without limitation.

5. Is it whether Roman Catholics are entitled to legal protection in the exercise of public worship ? On this question there can be no diversity of sentiment ; for to grant the liberty, and withhold the protection, would be a palpable absurdity, a solecism in legislation. To Roman Catholics this protection is extended, and they can sit every man under his own fig tree, none daring to make him afraid.

6. Is it whether Roman Catholics ought to enjoy all civil rights in common with their fellow citizens, so far as may be compatible with the safety of the state, and the welfare of the community ? Here again a diversity of sentiment seems impossible. They contribute their quota to the support of the government ; they discharge, many of them at least, all social and relative duties with diligence and fidelity ; and even prejudice must acknowledge, that these virtues, in some instances among them, shine with a lustre equal to that which adorns their Protestant fellow subjects ; they fight the battles of their country ; help to sustain her naval and military glory, and the blood of

Catholics mingles with the blood of Protestants under the banners of the empire.

7. To deny them therefore (the safety of the state being provided for) the common rights of their fellow citizens would be a violation of all the principles of justice, humanity, and sound policy. On each of these questions I am bold to affirm, without fear of contradiction, that in the present state of public feeling, the most perfect unanimity prevails;—one sentiment pervades every bosom, and not a discordant voice is heard through the whole united kingdom.

8. Why then do Roman Catholics and the advocates of their cause, continue to urge the claims of conscience, where conscience has nothing farther to demand? Why blazon the virtues by which individuals of that community are eminently distinguished, and from which, God forbid, Protestants should attempt to detract a single atom?—Why, unless it be to deceive the public and mislead the senate, expatiate in pompous and imposing language on candor,—freedom of inquiry,—and liberality of sentiment,—terms which are often used without any definite meaning. This, sir, may be declamation, but it is not argument.

PART II.

9. WHAT then is the specific question in debate, purified of every thing extraneous with which it hath been inadvertently or artfully confounded? The simple question, sir, is this :—are Roman Catholics eligible to places of power and national confidence in a Protestant government? In other words;—are there no just causes of incapacity in the principles of conscientious Roman Catholics, for admission to such places, in such a government?

10. It has been confidently asserted, though surely without sufficient consideration, that no man ought to be debarred from places of honor and emolument in his own country, on the account of his religious principles ; and that every such exclusion is intolerance —persecution—and an invasion of the rights of conscience.

11. But here difficulties occur, which sophistry itself can never remove. Have religious principles never existed in any age or country avowedly hostile to the safety of the constitution, the sacred cause of liberty, and the tranquillity of the realm? Ought persons maintaining such principles to be invested with the powers of government?

12. Did you never hear, sir, of a set of professed Christians, who once existed in this country under the denomination of "*Fifth Monarchy Men*," who, expecting the immediate appearance of Christ upon earth, pretended that they were commissioned to subjugate all earthly powers to his dominion, and resolved that their sword should never be sheathed, till their commission was executed, and all civil magistrates were become a "*hissing and a curse amongst mankind*;" and who, under this infatuation conspired the death of Cromwell, the destruction of his son Richard, and the overthrow of the monarchy under the reign of Charles the Second? Were such men eligible to places of national trust and confidence? Was it intolerance, persecution, or an invasion of the rights of conscience to debar such fanatics from political power?

13. Are there not religious principles, which are incompatible with the faithful discharge of the duties,

which many offices involve? Would you appoint a Quaker to be generalissimo of the military forces? An advocate for the *jus divinum*, and the doctrine of *passive obedience* to be a representative of the people in the House of Commons? A Jew to be secretary of state? Or a Mahometan to be lord chief justice in a court of English judicature?

14. What absurdities will some men who call themselves statesmen and philosophers both speak and write, when they legislate and philosophize without thinking! We hear much in the present day of the wonderful effects produced by the wonderful light of modern philosophy. But if this blaze of illumination has done little for the inhabitants of Spain and the Catholic population of Ireland, its effects in this country are surprising indeed! Like a *coup de soleil*, it has struck out the wits of some gentlemen otherwise not deficient in common sense.

EXTRACTS FROM THE SPEECHES* OF THE HON. WM. WILBERFORCE ESQ. ON THE CLAUSE FOR PROMOTING THE RELIGIOUS INSTRUCTION AND MORAL IMPROVEMENT OF THE NATIVES OF BRITISH INDIA. 1813.

1. SIR, if I have proved to you, as I trust I have irrefragably proved, that the state of our East Indian empire is such as to render it highly *desirable* to introduce among them the blessings of Christian light and moral improvement; that the idea of its being *impracticable* to do this is contrary alike to reason and to experience; that the attempt, if conducted pru-

* In the debate in Parliament on the new charter of the East India Company.

dently and cautiously, may be made with perfect *safety* to our political interests; nay more, that it is the very course by which *those interests may be most effectually promoted and secured*; does it not follow from these premises as an irresistible conclusion, that we are clearly bound, nay, imperiously and urgently compelled, by *the strongest obligations of duty*, to support the proposition for which I now call upon you for your assent.

2. But what is that proposition? Its only fault, if any, is, that it falls so far short of what the nature of the case requires. Is it that we should immediately devise and proceed without delay to execute, the great and good and necessary work of improving the religion and morals of our East Indian fellow subjects? No; but only that we should not substantially and in effect prevent others from engaging in it.

3. Nay, not even that; but that we should not *prevent* government having it in their power, with all due discretion, to give licenses to proper persons to go to India and continue there, with a view of rendering to the natives this greatest of all services. Why, sir, the commonest principles of toleration would give us much more than this.

4. Where am I standing? Where is it, and when, that I am arguing this question? Is it not in the very assembly in which, within these few weeks, nothing but the clearest considerations of political expediency were held sufficient to justify our withholding from the Roman Catholics the enjoyment of the fullest measure of official as well as political advantages, and when you yourself, sir,* though you felt

* The Speaker.

yourself bound to continue some few official disabilities, acknowledged that it was with reluctance and even with pain ?

5. And shall we now lay the religion which we ourselves profess under such a restraint in any part of our own dominions ? No, sir : it is impossible : you will not, you cannot, act thus.

6. But, in addition to what I have already said, it deserves well to be considered, that if we should fail in our present endeavour, and if Christianity should be, as it then would be, the only untolerated religion in the British dominions in India, the evil would not stop here. The want of toleration would not be merely a negative mischief ; the severest persecution must infallibly ensue. For, assuredly, there are, and by God's help I trust there ever will be, both European and native teachers prepared in the face even of death itself, to diffuse the blessed truths of Christianity.

7. But let it never be forgotten, it is toleration only that we ask : we utterly disclaim all ideas of proceeding by methods of compulsion or authority.

8. But surely I need not have vindicated myself from any such imputation. The very cause which I plead would have been sufficient to protect me from it. Compulsion and Christianity ! Why, the very terms are at variance with each other : the ideas are incompatible.

9. In the language of inspiration itself, Christianity has been called " the law of liberty." Her service, in the excellent formularies of our church, has been truly denominated " perfect freedom ;" and they, let me add, will most advance her cause, who contend for it in her own spirit and character.

THE DIGNITY AND IMPORTANCE OF THE MINISTERIAL OFFICE. FROM REV. R. HALL'S SERMON ON THE DISCOURAGEMENTS AND SUPPORTS OF THE CHRISTIAN MINISTRY. 1811.

1. If the dignity of an employment is to be estimated, not by the glitter of external appearances, but by the magnitude and duration of the consequences involved in its success, the ministerial function is an high and honorable one.

2. Though it is not permitted us to magnify *ourselves*, we may be allowed to magnify our *office*; and, indeed, the juster the apprehensions we entertain of what belongs to it, the deeper the conviction we shall feel of our defects.

3. Independently of every other consideration, that office cannot be mean which the Son of God condescended to sustain: *The word which we preach first began to be spoken by the Lord*; and, while he sojourned upon earth, that Prince of life was chiefly employed in publishing his own religion.

4. That office cannot be mean, whose end is the recovery of man to his original purity and happiness—the illumination of the understanding—the communication of truth—and the production of principles which will bring forth fruit unto everlasting life.

5. As the material part of the creation was formed for the sake of the immaterial; and of the latter the most momentous characteristic is its moral and accountable nature, or, in other words, its capacity of virtue and of vice; that labor cannot want dignity, which is exerted in improving man in his highest character, and fitting him for his eternal destination.

6. Here alone is certainty and durability : for, however highly we may esteem the arts and sciences, which polish our species, and promote the welfare of society ; whatever reverence we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlarge its resources and develop its energies, we cannot forget that these are but the embellishments of a scene, we must shortly quit—the decorations of a theatre, from which the eager spectators and applauded actors must soon retire.

7. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublunary labor ; its materials, its instruments, and its objects will alike perish. An incurable taint of mortality has seized upon, and will consume them ere long. The acquisitions derived from religion, the graces of a renovated mind, are alone permanent.

8. This is the mystic enclosure, rescued from the empire of change and death ; this the field which the Lord has blessed ; and this word of the kingdom, the seed which alone produces immortal fruit, the very bread of life, with which, under a higher economy, the Lamb in the midst of the throne, will feed his flock and replenish his elect, through eternal ages.

9. How high and awful a function is that which proposes to establish in the soul an interior dominion—to illuminate its powers by a celestial light—and introduce it to an intimate, ineffable, and unchanging alliance with the Father of Spirits.

10. What an honor to be employed as the instrument of conducting that mysterious process by which men are born of God ; to expel from the heart the

venom of the old serpent; to purge the conscience from invisible stains of guilt; to release the passions from the bondage of corruption, and invite them to soar aloft into the regions of uncreated light and beauty; *to say to the prisoners go forth, to them that are in darkness, shew yourselves!*

11. These are the fruits which arise from the successful discharge of the Christian ministry; these the effects of the Gospel, wherever it becomes the power of God unto salvation: and the interests which they create, the joy which they diffuse, are felt in other worlds.

BOLDNESS OF REPROOF. CALVIN'S SPEECH TO HIS FLOCK, ON HIS RETURN FROM EXILE IN 1541.

1. If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you.

2. I certainly cannot behold, within your walls here, without the most painful displeasure, discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral.

3. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ to be tolerated.

4. I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians; because the former exert their rage *out* of the church, while drunk-

eness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices overthrow my doctrine, and expose it defenceless to the rage of our enemies.—

5. Rome does not constitute the principal object of my fears. Still less am I apprehensive from the almost infinite multitude of monks. The gates of hell, the principalities and powers of evil spirits, disturb me not at all.

6. I tremble on account of other enemies, more dangerous; and I dread abundantly more those carnal covetousnesses, those debaucheries of the tavern, of the brothel, and of gaming; those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name.

7. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith, without good works? Of what importance is even truth itself, where a wicked life belies it, and actions make words blush?

8 Either command me to abandon a second time your town, and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls, and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment.

EXTRACT FROM MR. PITT'S SPEECH ON THE SLAVE
TRADE, APRIL 2, 1792.

1. SIR, I now come to Africa. That is the ground on which I rest, and here it is, that I say my right honor-

able friends* do not carry their principles to their full extent.

2. Why ought the Slave Trade to be abolished? *because it is incurable injustice.* How much stronger then is the argument for immediate, than gradual abolition ! by allowing it to continue even for one hour, do not my right honorable friends weaken—do not they desert, their own argument of its injustice ? If on the ground of injustice it ought to be abolished at last, why ought it not now ? Why is injustice suffered to remain for a single hour ?

3. From what I hear without doors, it is evident that there is a general conviction entertained of its being far from just, and from that very conviction of its injustice, some men have been led, I fear, to the supposition, that the Slave Trade never could have been permitted to begin, but from some strong and irresistible necessity ; a necessity, however, which if it was fancied to exist at first, I have shown cannot be thought by any man whatever to exist now.

4. This plea of necessity, thus presumed, and presumed, as I suspect, from the circumstance of injustice itself, has caused a sort of acquiescence in the continuance of this evil. Men have been led to place it among the rank of those *necessary evils*, which are supposed to be the lot of human creatures, and to be permitted to fall upon some countries or individuals, rather than upon others, by that Being, whose ways are inscrutable to us, and whose dispensations, it is conceived, we ought not to look into.

5. The origin of evil is indeed a subject beyond the reach of human understandings ; and the permission

* Mr. Dundas, now lord Melville ; Mr. Addington, now lord Sidmouth.

of it by the Supreme Being, is a subject into which it belongs not to us to inquire. But where the evil in question is a moral evil, which a man can scrutinize, and where that moral evil has its origin *with ourselves*, let us not imagine that we can clear our consciences by this general, not to say irreligious and impious way of laying aside the question.

6. If we reflect at all on this subject, we must see that every necessary evil supposes that some other and *greater* evil would be incurred were it removed: I therefore desire to ask, what can be that greater evil, which can be stated to overbalance the one in question?—*I know of no evil that ever has existed, nor can imagine any evil to exist, worse than the tearing of EIGHTY THOUSAND PERSONS annually from their native land, by a combination of the most civilized nations, in the most enlightened quarter of the globe; but more especially by that nation, which calls herself the most free and most happy of them all.*

MOTIVES TO ACTIVE USEFULNESS. EXTRACTED FROM
REV. DR. MASON'S SERMON ON THE DEATH OF
MRS. ISABELLA GRAHAM. AUG. 1814.

1. RECAL the example of Mrs. Graham. Here was a woman—a widow—a stranger in a strange land—without fortune—with no friends but such as her letters of introduction and her worth should acquire—and with a family of daughters dependent upon her for their subsistence. Surely if any one has a clear title of immunity from the obligation to carry her cares beyond the domestic circle, it is this widow; it is this stranger.

2. Yet within a few years this stranger, this widow, with no means but her excellent sense, her benevolent heart, and her *persevering will* to do good, awakens the charities of a populous city, and gives to them an impulse, a direction, and an efficacy, unknown before!

3. What might not be done by *men*; by men of talent, of standing, of wealth, of leisure? How speedily, under their well directed beneficence, might a whole country change its physical, intellectual, and moral aspect; and assume, comparatively speaking, the face of another Eden—a second garden of God?

4. Why then do they not diffuse, thus extensively, the seeds of knowledge, of virtue, and of bliss? I ask not for their pretences; they are as old as the lust of lucre; and are refuted by the example which we have been contemplating—I ask for the true reason, for the inspiring principle, of their conduct. It is this—let them look to it when God shall call them to account for the abuse of their time, their talents, their station, their “unrighteous mammon.”—It is this: They believe not “the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*” They labor under no want but one—they want *the heart*!

5. I turn to the other sex. That venerable mother in Israel, who has exchanged the service of God on earth for his service in heaven, has left a legacy to her sisters—she has left the example of her faith and patience; she has left her prayers; she has left the monument of her Christian deeds: and by these she “being dead yet speaketh.”

6. Matrons! has she left her *mantle* also? Are there none among you to hear her voice from the tomb? “Go and do thou likewise?” None whom affluence

permits, endowments qualify, and piety prompts, to aim at her distinction, by treading in her steps?

7. Maidens! Are there none among *you*, who would wish to array yourselves hereafter in the honors of this "virtuous woman?" Your hearts have dismissed their wonted warmth and generosity, if they do not throb as the revered vision rises before you—Then prepare yourselves now by seeking and serving the God of her youth.

8. You cannot be too early "adorned with the robes of righteousness and the garments of salvation" in which she was wedded, in her morning of life to Jesus the King of glory. That same grace which threw its radiance around her shall make you also to shine in the "beauty of holiness;" and the fragrance of those virtues which it shall create, develop, and ennoble, will be "as the smell of a field which the Lord hath blessed."

CHARACTER OF MRS. GRAHAM. FROM REV. DR. MASON'S SERMON ON HER DEATH, 1814.

PART I.

1. ISABELLA MARSHALL, known to us as Mrs. Graham, received, from nature, qualities which in circumstances favorable to their development, do not allow their possessor to pass through life unnoticed and inefficient.

2. An intellect strong, prompt, and inquisitive—a temper open, generous, cheerful, ardent—a heart replete with tenderness, and alive to every social affection, and every benevolent impulse—a spirit at once enterprising and persevering. The whole crowned

with that rare and inestimable endowment, good sense, were materials which required only skilful management to fit her for adorning and dignifying any female station.

3. With that sort of cultivation which the world most admires, and those opportunities which attend upon rank and fortune, she might have shone in the circles of the great, without forfeiting the esteem of the good.

4. Or had her lot fallen among the literary unbelievers of the continent, she might have figured in the sphere of the Voltaires, the Deffands, and the other *esprits forts* of Paris. She might have been as gay in public, as dismal in private, and as wretched in her end, as any the most distinguished among them for their wit and their wo.

5. But God had destined her for other scenes and services—scenes from which greatness turns away appalled; and services which all the cohorts of infidel wit are unable to perform. She was to be prepared by poverty, bereavement, and grief, to pity and to succor the poor, the bereaved, and the grieving.

6. The sorrows of widowhood were to teach her the heart of the widow—her babes, deprived of their father, to open the springs of her compassion to the fatherless and orphan—and the consolations of God, her “refuge and strength, her very present help in trouble,” to make her a daughter of consolation to them, who were “walking in the valley of the shadow of death.”

7. To train her betimes for the future dispensations of his providence, the Lord touched the heart of this “chosen vessel” in her early youth. The spirit of prayer sanctified her infant lips; and taught her, as far

back as her memory could go, to "pour out her heart" before God. She had not reached her eleventh year, when she selected a bush in the retirement of the field and there devoted herself to her God by faith in the Redeemer.

8. The incidents of her education, thoughtless companions, the love of dress, and the dancing school, as she has herself recorded, chilled for a while the warmth of her piety, and robbed her bosom of its peace. But her gracious Lord revisited her with his mercy, and bound her to himself in an everlasting covenant, which she sealed at his own table about the 17th year of her age.

9. Having married, a few years after, Dr. John Graham, surgeon to the 60th British regiment, she accompanied him first to Montreal, and shortly after to Fort Niagara. Here, during four years of temporal prosperity, she had no opportunity, even for once, of entering "the habitation of God's house," or hearing the sound of his gospel.

10. Secluded from the waters of the sanctuary and all the public means of growth in grace, her religion began to languish, and its leaf to droop. But the root was perennial—it was of the seed of God "which liveth and abideth for ever."

11. The sabbath was still to her the sign of his covenant. On that day of rest, with her Bible in her hand, she used to wander through the woods, renew her self-dedication, and pour out her prayer for the salvation of her husband and her children. He who "dwelleth not in temples made with hands," heard her cry from the wilds of Nirgara, and "strengthened her with strength in her soul."

PART II.

12. By one of those vicisitudes which checker military life, the regiment was ordered to the island of Antigua in the West Indies. Here she met with that exquisite enjoyment to which she had been long a stranger—the communion of kindred spirits in the love of Christ : and soon did she need all the soothing and support which it is fitted to administer. For in a very short time the husband of her youth, the object of her most devoted affection, her sole earthly stay, was taken from her by death.

14. The stroke was, indeed, mitigated by the sweet assurance that he slept in Jesus. But a heart like hers, convulsed by a review of the past and anticipation of the future, would have burst with agony, had she not known how to pour out its sorrows into the bosom of her heavenly father.

14. Trials which beat sense and reason to the ground, raise up the faith of the Christian, and draw her closer to her God. O how divine to have him as the rock of her rest, when every earthly reliance is “a broken reed !”

15. Bowing to his mysterious dispensation, and committing herself to his protection, as the “Father of the fatherless and the husband of the widow,” she returns with her charge to her native land, to contract alliance with penury, and to live by faith for her daily bread. That same grace under whose teaching she “knew how to abound,” taught her also how “to suffer need.”

16. With a dignity which belongs only to them who have a treasure in heaven, she descended to her humble cot, employment, and fare. But her humility, according to the Scripture, was the forerunner of her advance-

ment. The light of her virtues shone brighter in her obscurity, and pointed her way to the confidential trust of forming the minds and manners of young females of different ranks in the metropolis of Scotland.

17. Here, respected by the great, and beloved by the good ; in sacred intimacy with “devout and honorable women,” and the friendship of men who were in truth “servants of the most high God,” she continued in the successful discharge of her duties, till Providence conducted her to our shores.

18. She long had a predilection for America, as a land in which, according to her favorite opinion, the Church of Christ is signally to flourish. Here she wished to end her days and leave her children. And we shall remember, with gratitude, that in granting her wish, God cast her lot with ourselves.

19. Twenty-five years ago she opened in this city, a school for the education of young ladies, the benefits of which have been strongly felt, and will be long felt hereafter, in different and distant parts of our country.

20. Evidently devoted to the welfare of her pupils—attentive to their peculiarities of character—happy in discovering the best avenue of approach to their minds—possessing, in a high degree, the talent of simplifying her instruction and varying its form, she succeeded in that most difficult part of a teacher’s work, the inducing youth *to take an interest in their own improvement ; and to educate themselves by exerting their own faculties.*

21. In governing her little empire, she acted upon those principles which are the basis of all good government on every scale and under every modification—to be *reasonable*, to be *firm*, and to be *uniform*. Her au-

thority was both tempered and strengthened by condescension. It commanded respect while it conciliated affection. Her word was law, but it was the law of kindness. It spoke to the conscience, but it spoke to the heart ; and obedience bowed to the knee of love.

22. She did not, however, imagine her work to be perfected in fitting her *élèves* for duties and elegance of life. Never did she forget their immortal nature. Utterly devoid of sectarian narrowness, she labored to infuse into their minds those vital principles of evangelical piety which form the common distinction of the disciples of Christ, the peculiar glory of the female name, and the surest pledge of domestic bliss. Her voice, her example, her prayers, concurred in recommending that pure and undefiled religion without which no human being shall see the Lord.

23. Shall we wonder that her scholars should be tenderly attached to such a preceptress ? that they should leave her with their tears and their blessing ? that they should carry an indelible remembrance of her into the bosom of their families ? that the reverence of pupils should ripen with their years into the affection of friends ? and that there should be among them, at this day, many a wife who is “ a crown to her husband ;” and many a mother who is a blessing to her children ; and who owes, in a great degree, the felicity of her character to the impressions, the principles, and the habits which she received while under the maternal tuition of Mrs. Graham ?

24. Admonished, at length, by the infirmities of age ; and importuned by her friends, this venerable matron retired to private life. But it was impossible for her to be idle. Her leisure only gave a new direction to her

activity. With no less alacrity than she had displayed in the education of youth, did she now embark in the relief of misery. Her benevolence was unbounded, but it was discreet.

PART III.

25. THERE are charities which increase the wretchedness they are designed to diminish : which, from some fatal defect in their application, bribe to iniquity while they are relieving want ; and make food, and raiment, and clothing, to warm into life the most poisonous seeds of vice.

26. But the charities of our departed friend were of another order. They selected the fittest objects—the widow—the fatherless—the orphan—the untaught child—and the ignorant adult. They combined intellectual and moral benefit with the communication of physical comfort. In her house originated the *Society for the relief of poor Widows with small Children*. Large, indeed, is this branch of the family of affliction ; and largely did it share in her sympathy and succor.

27. When at the head of the noble association just named, she made it her business to see with her own eyes the objects of their care ; and to give, by her personal presence and efforts, the strongest impulse to their humane system.

28. From morning till night has she gone from abode to abode of these destitute, who are too commonly unpitied by the great, despised by the proud, and forgotten by the gay. She has gone to sit beside them on their humble seat, hearing their simple and sorrowful story—sharing their homely meal—ascertaining the

condition of their children—stirring them up to diligence, to economy, to neatness, to order—putting them into the way of obtaining suitable employment for themselves and suitable places for their children—distributing among them the word of God, and little tracts calculated to familiarize its first principles to their understanding—cherishing them in sickness—admonishing them in health—instructing, reproving, exhorting, consoling—sanctifying the whole with fervent prayer. Many a sobbing heart and streaming eye is this evening embalming her memory in the house of the widow.

29. Little, if any, less is the debt due to her from that invaluable charity the *Orphan Asylum*. It speaks its own praise, and that praise is hers. Scores of orphans redeemed from filth, from ignorance, from wretchedness, from crime—clothed, fed, instructed—trained, in cleanliness to habits of industry—early imbued with the knowledge and fear of God—gradually preparing for respectability, usefulness and happiness—is a spectacle for angels. Their infantine gayety, their healthful sport, their cherub-faces, mark the contrast between their present and former condition; and recal, very tenderly, the scenes in which they used to cluster round their patron-mother, hang on her gracious words, and receive her benediction.

30. Brethren, I am not dealing in romance, but in sober fact. The night would be too short for a full enumeration of her worthy deeds. Suffice it to say, that they ended but with her life. The sabbath previous to her last sickness occupied her with a recent institution—*A Sunday School for Ignorant Adults*; and the evening preceding the touch of death, found her

at the side of a faithful domestic, administering consolation to his wounded spirit.

31. Such active benevolence could hardly be detected in company with a niggardly temper. Wishes which cost nothing ; pity which expires on the lips—“ Be ye warmed and be ye clothed,” from a cold heart and an unyielding gripe, never imprinted their disgraceful brand upon Isabella Graham. What she urged upon others she exemplified in herself. She kept a purse for God. Here, in obedience to his command, she deposited “ the first fruits of all her increase ;” and they were sacred in his service, as, in his providence, he should call for them.

PART IV.

32. No shuffling pretences, no pitiful evasions, when a fair demand was made upon the hallowed store ; and no frigid affectation in determining the quality of the demand. A sense of duty was the prompter, candor the interpreter, and good sense the judge. Her disbursements were proportioned to the value of the object ; and were ready at a moment’s warning, to the very last farthing.*

33. How pungent a reproof to those ladies of opulence and fashion, who sacrifice so largely to their dissipation or their vanity, that they have nothing left for mouths without food, and limbs without raiment ! How far does it throw back into the shade those men of prosperous enterprise and gilded state, who, in the hope of some additional lucre, have thousands and ten

* The author knew her, when in moderate circumstances, to give, unsolicited, *Fifty pounds at once*, out of that sacred purse, to a single most worthy purpose.

thousands at their beck ; but who, when asked for decent contributions to what they themselves acknowledge to be all important, turn away with this hollow excuse, "I cannot afford it !"

34. Above all, how should her example redden the faces of many who profess to belong to Christ ; to have received gratuitously from him, what he procured for them at the expense of his own blood, "an inheritance incorruptible, and undefiled, and that fadeth not away ;" and yet, in the midst of abundance which **HE** has lavished upon them, when the question is about relieving his suffering members, or promoting the glory of his kingdom, are sour, reluctant, mean !

35. Are *these* the *Christians* ? Can it be that they have committed their bodies, their souls, their eternal hope, to a Saviour whose thousand promises on this very point of "honoring **HIM** with their substance," have less influence upon their hearts and their hands than the word of any honest man ? Remember the deceased, and hang your heads—Remember her, and tremble—Remember her, and "bring forth fruits meet for repentance."

36. In that charity also which far surpasses mere almsgiving, however liberal, the charity of the Gospel, our friend was conspicuous. "The love of God shed abroad in her own heart by the Holy Ghost," drew forth her love to his people wherever she found them. Assuredly she had in herself this witness of her having "passed from death unto life," that she "loved the brethren." The epistle written not with ink, "but with the Spirit of God ; not in tables of stone, but in fleshy tables of the heart : yet read and known of all men : that is, the Christian temper manifested by a

Christian conversation, was to her the best letter of recommendation.

37. Unwavering in her own faith as to the peculiar doctrines of the gospel, she could, nevertheless, extend "love without dissimulation," and the very bowels of Christian fellowship, to others, who, whatever might be their mistakes, their infirmities, or their differences in smaller matters, agreed in the great Christian essential of "acceptance in the Beloved." Deeply did she deplore the conceit, the bigotry, and the bitterness of sect.

38. O that her spirit were more prevalent in the churches! that we could labor to abase our "crown of pride;" to offer up, with one consent, upon the altar of evangelical charity, those petty jealousies, animosities, and strifes which are our common reproach; and walk together as children of the same Father, brethren of the same Redeemer, and heirs of the same salvation!

39. To these admirable traits of character were added great tenderness of conscience, and a spirit of prayer. Her religion, not contented to "justify her before men," habitually aimed at pleasing "God, who looketh upon the heart." It was not enough for her to persuade herself that a thing *might* be right. Before venturing upon it, she studied to reduce the question of right to a clear certainty. How cautious, and scrupulous, and jealous of herself she was in this matter, they best can tell who saw her in the shade of retirement, as well as in the sunshine of public observation.

PART V.

40. PERHAPS it is not going too far to say, that her least guarded moments would, in others, have been marked for circumspection. At the same time her vigilance had nothing austere, gloomy, constrained, or censorious : nothing to repress the cheerfulness of social intercourse ; or to excite in others, even the thoughtless, a dread of merciless criticism after they should retire. It was sanctified nature moving gracefully in its own element. And with respect to the character and feelings of her neighbours, she was too full of Christian kindness not to “ keep her tongue from evil, and her lips from speaking guile.”

41. These virtues and graces were maintained and invigorated by her habit of prayer. With the “ new and living way into the holiest by the blood of Jesus,” she was intimately familiar. Thither the “ Spirit of grace and supplications” daily conducted her—there taught her to *pray* ; and in praying to *believe* ; and in believing to have “ fellowship with the Father and with his Son Jesus Christ.” She knew her God as the God that heareth prayer ; and could attest that “ blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord.”

42. Under such influence her course could not but be correct, and her steps well ordered. The “ secret of the Lord is with them that fear him ; and he will show them his covenant—he will guide them in judgment.” Thus he did with his handmaid whom he hath called home. Wherever she was, and in whatever circumstances, she remembered the guide of her youth, who, according to his promise, “ never left her nor forsook her ;” but continued his

gracious presence with her when she was "old and gray-headed."

45. You may perhaps imagine, that with such direction and support it was impossible she should see trouble. Nay, but "waters of a full cup were wrung out to her!" She often ate the bread of sorrow steeped in wormwood and gall. Her heavenly Father "showed her great and sore adversities; that he might try her as silver is tried, and bring her forth from the furnace purified seven times."

46. It was during these refining processes that she found the worth of being a Christian. Though her way was planted with thorns and watered with her tears, yet the candle of the Lord shone upon her head; and from step to step she had reason to cry, "Hitherto hath Jehovah helped!"

47. In a word, like Enoch, she walked with God—like Abraham, she staggered not at his promise through unbelief—like Jacob, she wrestled with the angel and prevailed—like Moses, endured as seeing him who is invisible—like Paul, finished her course with joy. Blessed were the eyes of the preacher, for they saw the victory of her faith; and his ears, for they heard her song of salvation. "You can say with the apostle, '*I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him?*'" "O yes! but I cannot say the other, '*I have fought a good fight*'—'I must say, *I have fought a poor fight, I have run a poor race; but Christ fought for me—Christ ran with me—and through Christ I hope to win.*'"

49. "But you have no fear, no doubts, about your going to be with Christ?" "Oh no! not a doubt; I am as sure of that as if I were already in my Saviour's

arms." It was her final conversation with children of the dust. The next day, "when her flesh and her heart had so far failed," that she was incapable of uttering a sentence; she still proved her God to be the "strength of her heart;" and knew him to be "her portion for ever."—I said to her, "It is peace." She opened her eyes, smiled, closed them again, bowed her dying head, and breathed out, "Peace." It was her last word on this side heaven. The attending spirits caught it from her lips; and brought to her the next day permission to sleep in Jesus.

SPEECH OF REV. MR. THORPE, AT THE FIRST ANNI-
VERSARY MEETING OF THE REYNOLDS COMMEM-
ORATION SOCIETY AT BRISTOL, (ENGLAND.)

PART I.

1. Mr. CHAIRMAN,—“The righteous shall be had in everlasting remembrance.” Such is the dictate of inspiration, and such is the language of your Society. But while we render all due honors to the memory of the righteous man, whose virtues we this day commemorate, let us not forget to give glory to that God, who bestowed upon his honored servant so fair an image of himself.

2. When a person of brilliant and dazzling talents is suddenly thrown upon the world, as in the case of a phenomenon in the heavens, it is common to seek after some solution of him;—to inquire into his birth and parentage; his education and manner of life, the incidents of his childhood, and of his youth; to analyze, if I may so speak, the elements of which his character is

composed ; to mark the steps by which he rose to that point, from which he burst upon society ; in a word, to examine and re-examine the validity of his claims to public attention.

3. In like manner, when a character of singular and transcendent moral excellence is held up to public view, and attracts universal admiration, it is natural to inquire into his origin and connexions ; the principles by which he was actuated, and the school whence those principles were derived.

4. Such a character was Richard Reynolds. So modest, and yet so dignified ; so judicious, and yet so liberal in the distribution of his bounties ; so discriminating and successful in the detection of imposture, and yet so unbounded in his benevolence ; combining, as he did, such unbending integrity with so much tenderness of heart—“ *take him all in all, we ne’er shall loook upon his like again.*” In a world like this, defiled by sin and sunk in selfishness, such exalted characters are rarely to be found.

5. The same rank that Milton holds among the poets ; the same rank that Nelson holds among the commanders of the British navy ; the same rank, but shining with a milder lustre, does Reynolds hold amongst the philanthropists, who, in different ages, have appeared the delight and wonder of mankind.

6. We admire the imagination of the poet : we are astonished at the bravery of the warrior : but love, reverence, and admiration, exert all their powers, and rise into rapture, while we contemplate the virtues and the labors of the philanthropist.

7. We become weary amidst the imaginary scenes and imaginary worlds into which we are conducted by

the enchanting wand of the poet ; and gladly descend to earth again, that we may hold converse with beings like ourselves. We turn with horror and consternation from the blood and carnage, the piercing shrieks, the dying groans, the mutilated limbs, and all the mighty havoc inflicted by the sword of the conqueror.

8. But we follow without weariness the footsteps of the philanthropist, whithersoever he goes. With silent wonder we attend him in his visits to the hut of cheerless poverty ; the abodes of age and decrepitude ; the cottage of industry, sunk in disease and maimed by misfortune ; the habitation of the weeping widow, and her helpless, unconscious orphans ; the hovel of wretchedness and black despair ; and without reluctance—nay, with cheerful steps, we descend with him to the dungeon of misery and guilt, the last, the lowest stage of infamy and woe.

9. With pleasure, such as charity only knows, we behold a new creation in the moral world, rising before the godlike man. The furrowed cheek is smoothed, and the winter of age wears the aspect of spring ; the hut of poverty is no longer cheerless ; industry is restored to health and vigor, and plies its wonted task ; the widow wipes away her tears, and smiles ; her orphans have enough, and her house is no longer the house of mourning ; hope illumines and expands the countenance, where despair had darkened and contracted every muscle ; and penitence descends to enlighten the dungeon, to break the chains of guilt, and by its kindly influence to dissolve the heart of the guilty criminal.

10. What are the fascinations of the poet, or exploits of the warrior, compared with scenes like these ? We find it good to be here. The place whereon we

stand is holy. We taste the joys and imbibe the spirit of the good man himself. We seem to rise above the selfishness of nature. We catch a portion of the flame that glows in his bosom. We mingle our tears with his tears, we share his trials, and exultingly exclaim, "Oh the luxury of doing good!"

11. But we do not stop here; we rise higher still, and lift the veil of the heavenly sanctuary, to take a more than distant glimpse of that more than mortal glory that glows behind. We ascend to the original of all good, whose image is impressed on the blessed inhabitants of glory, and transmitted to an inhabitant of this world. We forget our sorrows, and lose ourselves in the contemplation and enjoyment of the loving kindness of the infinite Majesty of the universe. This was the exalted source of all the excellence by which the venerable Reynolds was distinguished. "He had nothing but what he had received." He felt, and was ever ready to acknowledge, that he was a debtor to sovereign mercy alone.

PART II.

12. HUMILITY was the most prominent feature in his character. Although the whole empire felt the effects of his beneficence, so industriously were his charities concealed, that after his decease many were heard to ask the question, "*Who is this Richard Reynolds?*"

13. It was not until the formation of your Society that multitudes, who had never heard his name, began to inquire into his origin and connexions; the principles which form the basis of his character, and the school whence those principles were derived. To those inquiries there is one short and comprehensive answer.

14. RICHARD REYNOLDS was a Christian. Under the regenerating influence of Christianity he became a new creature ; upon her lap he was nurtured, under her discipline he was trained : and the whole career of his benevolence was nothing more than a practical exemplification of the lessons he inculcated. In her school, under her tuition, and by her fostering hand only, such characters ever were, or ever can be formed.

15. How odious when placed with the names of Howard, Hanway, Thornton, and Reynolds, are those of Paine, Voltaire, Hume, Bolingbroke, and of the whole race of infidels. Here you recognize angels of mercy amidst fiends of wrath ; saviours amidst the destroyers of mankind.

16. In vain will you search for men like them amongst the heroes, sages, and patriots of antiquity, whose names and virtues are emblazoned, and held up to the admiration of future ages. It is a remarkable fact, that *heathenism never founded an hospital, or endowed an almshouse.*

17. Look at mighty Athens, and you will every where perceive monuments of taste and genius, and elegance ! Look at imperial Pagan Rome in all her glory ! You will behold all *the grandeur of the human intellect unfolded* in her temples, her palaces, and her amphitheatres. You will find *no hospital or infirmary ;* no asylum for the aged and the infirm, the fatherless and the widow ; the blind, the dumb, the deaf ; the outcast and the destitute.

18. How vastly superior in this respect is Bristol to Athens, is London to Rome. These, Christianity, are thy triumphs ! These are thy lovely offspring !

they all bear the lineaments of their common parent. Their family likeness proves the sameness of their origin. Mercy conjoined with purity is the darling attribute of our holy religion.

19. Its great Founder was mercy embodied in a human form. His incarnation was the condescension of mercy. His miracles were the omnipotence of mercy. His death was the channel of mercy, and his exaltation is the high ground whence mercy descends in copious streams to cheer, and bless, and save, a ruined world. His followers are conformed to his image. Those virtues which shone in him shone in Reynolds also; though with a diminished lustre, when compared with his great original:—yet in a brighter lustre than in the rest of mankind.

20. But whence, it may be demanded, came it to pass that this man rose so high, above the great mass of professed Christians? The answer is obvious. The great mass of professed *Christians* are *Christians only by profession*. Reynolds was a Christian in reality. His Christianity was cordial—ardent—energetic. Not an empty name—a barren speculation; but a vital principle.

21. Vital Christianity is not so much a solitary beauty, as it is an assemblage of all beauty. Here faith and hope, joy and peace, fortitude, temperance and patience; awe, reverence, and devotion; supreme love to God, and kindness to man; abhorrence of all sin, and pity for the sinner; mingle their beams, and shine with united glory.

22. It combines the wisdom of the serpent with the innocence of the dove; the gentleness of the lamb with the courage of the lion. It adds a charm to the bloom of youth, and converts the hoary head into a

crown of glory. It gives dignity to the palace, and brings heaven into the cottage. The king upon the throne is not so venerable by the crown that encircles his brow, as by the religion that renders him the father of his people, and the obedient servant of the Sovereign of the world.

PART III.

23. SUCH was the religion of the man whom we loved. He was indeed a *good man* in the scriptural sense of the expression. Perhaps there is no term in the English language that is more generally misunderstood than this.

24. How various are the rules by which goodness is estimated ! To how many opposite characters is the epithet of *good*, indiscriminately applied ! If a man be punctual in the payment of his just and lawful debts, though his honesty should only be the effect of sound policy ; if he be regular in his attendance on religious ordinances, though his religion should be a mere empty form unconnected with the power of godliness ; if he be ready to support and patronize public charitable institutions, though his benevolence should be the effect of ostentation ; if he be affable and good humored in his general intercourse with society, though his affability should be the result of natural feeling, or a tissue of time-serving insincerity ; he will seldom fail to obtain the appellation of, "*as good a man as ever lived.*"

25. But while his claims to this honorable character are universally admitted ; when weighed in the balances of the sanctuary, it is possible that he will be found destitute of a single atom of real goodness.

26. The goodness of Richard Reynolds was of a higher order, and derived from a nobler source. It was a new creation of the heart. It was a little drop from the immense ocean of God's everlasting love. It was the opening of a glorious day, which shall brighten with fresh accessions of glory through the lengthening ages of eternity. It was not the love of the world, exerting itself under a specious form; but the love of Christ constraining him to the service of God and man. He saw the mild radiance of infinite beneficence beaming from the face of Emanuel, and changing him into the same image from glory to glory.

27. But after all, Richard Reynolds was a man of like passions with ourselves. His religion was not the religion of an angel, but of a sinner; a sinner saved by grace; and dependent upon grace to the last moment of his mortal existence. He groaned like us, under the body of this death; and encountered many a hard conflict in subduing the flesh, that the spirit might rise unto God his Saviour. Conscious of the imperfection and sinfulness attendant upon his best actions, in the propitiation of his Redeemer he reposed all his hopes of a blessed immortality.

28. And now his disimprisoned spirit, mingling with angels and archangels, and all the blessed company of heaven, presents the first fruits of eternal bliss before the eternal throne, and with joy, and wonder, and adoration, joins in the song of the Lamb, *Thou wast slain, and hast redeemed us to God by thy blood, and hast made us kings unto God the Father; and we shall reign for ever and ever. Not unto us, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake.*

PART IV.

29. If then we must panegyryze, let this be done in the way that best comports with the most ardent wishes of our departed friend while on earth, and now he is in heaven ; that is, by promoting the cause of mercy and benevolence to which his heart and life were devoted.

30. At the formation of your Society considerable regret was felt, that the contributions were so feeble, so unworthy of the character of the man ; so inadequate to the magnitude of your object ; and I will candidly confess, that when I have been asked in different parts of the kingdom, *what was the amount of the subscriptions to the Reynolds Commemoration Society*, I have often blushed while forming an answer.

31. But may we not indulge the pleasing hope, that from henceforward the aldermen. merchants, gentlemen, tradesmen, and citizens of Bristol, will have no more occasion to blush, when the same inquiry is repeated ? Is it not extraordinary and disgraceful, that the benevolence of the whole city is insufficient to supply the deficiency of one distinguished individual ? Where, I know not, but this censure must fall somewhere, and most certainly upon the multitudes who have hitherto done nothing.

32. Sir, I implore pardon for my temerity, but I feel for the honor of departed worth ; I feel for the credit of Bristol ; I feel for the sufferings of humanity all around. Let these feelings be my apology.

33. When the claims of the Society are clearly and properly urged, I entertain the most sanguine confidence, that the voice of complaint will be heard no

more, and that numbers of our fellow citizens will come forward and follow the example, which has been set them by those who have already enrolled their names on the list of donors and subscribers.

34. Thus the resources of your Society will be abundantly augmented ; its foundations will be strengthened and enlarged ; and its sphere of usefulness greatly extended.—Thus will you transmit the name of *Reynolds* coupled with benevolence, down to the latest posterity. Thus you will erect a noble monument bearing the inscription, “ *Glory to God in the highest ; on earth peace and good will towards men.*” And thus you will be still rendering to the Author of all good, as ages roll by, the tribute of gratitude, which his unceasing mercies demand, until the mystery of his love is finished, and the wonders of eternity are unfolded.

35. And if angels are spectators of what passes here below, however they may look down with pity and contempt upon the folly of pride, the uneasiness of avarice, the gnawings of envy, the restlessness of ambition, the torment of lust, the noise of drunkenness, and the madness of infidelity, they must behold you with peculiar approbation. They mark your progress ; they behold with delight your labors of love, and repeat the symphony once heard by the shepherds on the plains of Bethlehem.—

36. There is, Sir, a communication between heaven and earth. There is a mystic ladder on which angels are ascending and descending. There are ministering spirits sent forth to minister to the heirs of salvation. If these heavenly messengers, when returning from their office of love, should convey the intelligence to the disembodied spirit of the holy man, of the formation

and progress of your Society; will he not strike his golden harp afresh?—

37. If, in yonder regions, where a thousand years are as one day, and one day as a thousand years, after the lapse of twelve of our months, he be recovered from his first surprise at beholding the unveiled majesty of his God?—Oh Bristol! Bristol! thou hast lost thy *Reynolds*; but his spirit still lives and animates this assembly. One mighty river of thy beneficence is dried up; but God the fountain is inexhaustible. Its channels shall be filled with a thousand tributary streams, which shall convey thy name with the name of *Reynolds*, amidst the blessings of unborn millions, until the day of the consummation of all things.

EXTRACTS FROM AN ADDRESS OF THE AFRICAN
INSTITUTION, TO THE FRIENDS OF AFRICA, JAN.
1816.

1. THIS Institution was formed at that memorable epoch when, by parliamentary enactment, the African Slave Trade ceased to be the crime and the reproach of Britain; and it was principally composed of persons who had distinguished themselves by their indefatigable exertions to procure the abolition of that abominable traffic.

2. Its objects were to watch over the execution of this act of the legislature for the protection of the natives of Africa—to seize every favourable opportunity for exciting an interest and feeling upon the subject in surrounding nations—and to promote, by every means in its power, the diffusion of light and knowledge in

regions which had hitherto been kept in darkness and ignorance by the operation of a system disgraceful to the Christian name, and derogatory to the character of civilized man.

3. It was proposed to make the natives acquainted with the comforts of social order, and with the useful mechanical arts—to point out the manner in which they might avail themselves of the natural products of their country by substituting an *innocent* for a *guilty* traffic—and, above all, to prepare the way for that greatest of blessings, a knowledge of the Christian religion.

4. These were the great objects with which the Institution set out; but as it was evident that while the Slave Trade was extensively carried on in Africa, little progress could be made in the work of civilization, the attention of the Institution was mainly directed to the detection of the numerous attempts which were constantly making, even in this country, to evade the Abolition Act.

5. These at length became so open and daring, as to make it apparent that nothing short of an act of parliament, declaring the Slave Trade felony, could remedy the mischief; and such a bill having been submitted to parliament by a member of the Institution, was finally approved of and passed into a law.

6. The labors of the Institution have been great, not only in corresponding with individuals in different parts of the world, but in standing forward as the advocates of oppressed Africans both at home and abroad; and in numerous cases the Directors have had to regret their inability to afford effectual relief.

7. The situation of the slaves and coloured population in our West Indian Islands, has been a subject of constant and increasing solicitude with the Institution : and it has been thought proper to appropriate part of its funds to the encouragement of publications, calculated to prove to the planter, that his own permanent interests are identified with the good treatment and comfort of his slaves.

8. The Institution has anxiously watched for a favourable opportunity of suggesting measures, which should tend to ameliorate the condition and raise the moral character of these despised and oppressed fellow-men ; and it is determined to persevere, until the general feeling of the public shall gradually overcome those deep-rooted prejudices and mistaken views, which have been so long opposed to the happiness and rights of the enslaved Africans and people of colour in those colonies.

9. When the allied powers were making arrangements for a general peace, the African Institution most earnestly pressed the cause of suffering humanity upon the attention of the illustrious personages concerned—and at this critical moment they also called upon their fellow subjects to express their sentiments upon the traffic in the persons of men.

10. This call was answered by nearly 900 petitions to each house of parliament, with signatures little short of a million ; and the Institution has now the heartfelt gratification to remark, that, with the exception of Spain and Portugal, the Slave Trade is condemned and prohibited by all civilized nations.

11. It is obvious that, in proportion as the abolition of the Slave Trade becomes more general and perfect, the other grand objects of the Institution may be pros.

ecuted with greater probability of success; while at the same time it is equally clear, that the best concerted measures for promoting civilization in Africa must be attended with very considerable expense.

12. The importance of supporting an Institution, whose object is constantly to watch over the attempts that will still be made to perpetrate the worst species of robbery, and which serves at the same time as a point of communication for the friends of the Africans in all parts of the world, the Directors trust is sufficiently apparent.

13. They also hope, that what has already been done towards the entire abolition of the Slave Trade, may serve as a pledge for the zealous prosecution of what yet remains: they persuade themselves that a British public will not suffer the work to be retarded for want of adequate funds, and that it is only necessary to make known their situation to the numerous friends of the cause, in order to obtain an immediate and ample supply.

IMPORTANCE OF THE BIBLE TO THE FEMALE SEX.

EXTRACT FROM THE RT. REV. BISHOP WHITE'S
ADDRESS TO THE FEMALE BIBLE SOCIETY OF PHILADELPHIA. 1814.

1. IT is one of the most conspicuous of the many beneficent properties of the Scriptures, that they are the charter of the female sex against degradation and oppression. Look at the condition of women, in the countries where the religion of the gospel is unknown; and all the arrangements of domestic life will be found a comment on the position.

2. Can it then be out of the sphere of your sex, to be actively engaged in disseminating a system of truth and morals, which has so excellent a bearing immediately on your interests ; and through you, on whatever contributes to the rectitude, to the decorum, and to all the rational enjoyments of social life ?

3. You have also this especial interest in the same sacred treasure, that of our sex, as well as of your own, you are the earliest instructors in morality and in religion : and what is there deserving the commendation of moral or religious, if detached from the lessons which speak so immediately from the oracles of God, to the best sensibilities of the human heart ?

4. Under so loud a call as this to the estimation of the Bible, surely you cannot be stepping out of your proper sphere, by being prominent in measures for the depositing of it in such needy families, as would otherwise be without the means which you enjoy, of rendering it salutary to their rising hopes.

5. If there were nothing more than the undeniable property of the human condition, that under all states of society the women sustain the greatest share of its sorrows, it must give them an essential interest in the best source of countervailing consolation. That source is the word of truth : and this being the case, can it be out of character, where pecuniary means are within the power, to add their personal attention and exertion for the extending of so inestimable a benefit ?

6. It has been thought an incidental advantage arising from Bible Societies, that by combining persons of different religious denominations, they have the effect of promoting unity of affection, under irrecon-

cilable differences of opinion. The British and Foreign Bible Society set off on the fundamental principle, of avoiding whatever could bring such diversity into view. They professed to deliver the book of God without note or comment.

7. The Societies instituted in America have trodden in their steps. While this plan shall be pursued, there can be no dissatisfaction on account of interfering opinions or modes of worship. Is it possible that such a course can be persevered in, without its contributing to all the charities of life? And if this is the natural consequence, can any scruple be well founded, which would restrict the benefit to men?

8. I will only add, that contemplating the recent institution of Bible Societies, begun in England, and extending rapidly throughout the world, as a prodigious effort for the raising of a mound against the threatening inundation of infidelity; as being also one of the happiest expedients which have been devised, for spreading the knowledge of the gospel of Christ; and as tending directly to the accomplishment of the assurances given, that his kingdom will be at last coextensive with the world; I will not suffer myself to believe, that your sex, any more than ours, are debarred from promoting these blessed ends, in your distinctive character. Accordingly, I take the liberty of exhorting you to persevere in the work begun, and of assuring you of my best wishes and my prayers for your success.

MOTIVES TO BENEVOLENCE. FROM REV. R. HALL'S
"REFLECTIONS ON WAR"—IN A THANKSGIVING
SERMON, ON THE GENERAL PEACE OF 1802.

1. IF ever there was a period when poverty made a more forcible appeal than usual to the heart, it is unquestionably that which we have lately witnessed, the calamities of which, though greatly diminished by the auspicious event which we now celebrate, are far from being entirely removed.

2. Poverty used, in happier times, to be discerned in a superior meanness of apparel and the total absence of ornament. We have seen its ravages reach the *man*, proclaiming themselves in the trembling step, in the dejected countenance, and the faded form. We have seen emaciated infants, no ruddiness in their cheeks, no sprightliness in their motions, while the eager and imploring looks of their mothers, reduced below the loud expressions of grief, have announced unutterable anguish and silent despair.

3. From the reflections which have been made on the peculiar nature of poverty, you will easily account for the prodigious stress which is laid on the duty of pecuniary benevolence in the Old and New Testament. In the former, God delighted in assuming the character of the patron of the poor and needy; in the latter, the short definition of the religion which he approves, *is to visit the fatherless and widow, and to keep himself unspotted from the world.*

4. He who knew what was in man, well knew that, since the entrance of sin, selfishness was become the epidemic disease of human nature; a malady which

almost every thing tends to inflame, and the conquest of which is absolutely necessary, before we can be prepared for the felicity of Heaven ; that whatever leads us out of ourselves, whatever unites us to him and his creatures in pure love, is an important step towards the recovery of his image ; and finally, that his church would consist for the most part of *the poor of this world, rich in faith, and heirs of the kingdom*, whom he was resolved to shield from the contempt of all who respect his authority, by selecting them from the innumerable millions of mankind to be the peculiar representatives of himself.

5. Happy are they whose lives correspond to these benevolent intentions ; who, looking beyond the transitory distinctions which prevail here, and will vanish at the first approach of eternity, honor God in his children, and Christ in his image. How much on the contrary are those to be pitied, in whatever sphere they move, who live to themselves, unmindful of the coming of their Lord.

6. *When he shall come and shall not keep silence, when a fire shall devour before him, and it shall be very tempestuous round about him*, every thing, it is true, will combine to fill them with consternation ; yet methinks, neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the Judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ ; whom, having spurned and neglected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne.

7. How will they be astonished to see them surrounded with so much majesty. How will they cast down their eyes in their presence. How will they curse that gold, which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness, which will entitle them to so much misery.

8. You will then learn that the imitation of Christ is the only wisdom : you will then be convinced it is better to be endeared to the cottage, than admired in the palace, when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favor of princes.

IMPORTANCE OF THE BIBLE. SUBSTANCE OF THE
SPEECH OF THE BISHOP OF DURHAM, 1805, ON
THE PETITION OF THE CATHOLICS OF IRELAND
FOR EMANCIPATION.

1. WOULD you emancipate the Catholics, you must unchain their minds ; you must accustom them to think ; you must convey to them the light of knowledge ; they must be taught to read ; the Bible, the only instrument of real reformation, of rational emancipation, must be sent to them.

2. It is impossible to contemplate the wretched and degraded state of the great mass of the Irish peasantry, sunk in gross darkness, darkness that may be felt ; subject to a spiritual tyranny as unrestrained as any which existed during the plenitude of papal power ; the slaves of an abject superstition, which turns their eyes from Him who is alone the way, the truth, and the life, and leads them to place their reliance on vain

observances ; excluded from the only fountain of spiritual light and life, while they blindly follow, for divine commandments, the absurd legends and burdensome impositions of men : it is impossible, for a Christian at least, to take this view without feelings of grief and remorse.

3. What efforts has Protestant England made to remedy these evils ? None which have at all availed to their removal : none which were likely to avail. The day, we trust, is now come when we shall make some reparation for our long and criminal neglect.

4. Were we asked what it behoves the united Church and Legislature to do, we should say : let a system of vigilant superintendence, with respect to the religious interests of Ireland, be forthwith adopted. Let the visits of the Bishops be frequent, and their inspection minute.

5. Let the residence of the clergy be enforced, and their zeal stimulated by every practicable expedient. Let an adequate maintenance and comfortable dwelling be for provided them. Let churches be erected in every parish, even at the public expense. Let one school at least be instituted in every parish under regulations which may induce the Catholics to send their children thither for instruction. Let an especial regard be paid by those who shall have the nomination either of clergymen or schoolmasters, to religious knowledge, piety, and zeal.

6. Above all, let the Scriptures be widely, we would say, universally diffused. Surely the prosecution of such objects as these, even with a view to their political benefits, is highly worthy of the deepest attention, and would justify even a very large expenditure of the public money.

COMPARISON OF THE PAST, WITH THE PRESENT
TIMES, IN RESPECT TO MISSIONS. FROM A RE-
PORT OF 1817.

PART I.

1. THE contrast between the past and present times of Missionary exertion is animating in the extreme. Formerly, when our societies were called together, it was to receive that *command* of the Lord, "Go ye into all the world, and preach the Gospel to every creature;" and to believe that *promise* of the Lord, "Lo, I am with you always, even unto the end of the world."

2. But now the same societies assemble to learn that the command is obeyed, and that the promise is fulfilling; that the Gospel "sound is going forth into all the earth, and its words into the ends of the world."

3. Formerly, our societies met to sow the grain of mustard seed, in patient faith, trusting that the great power of God would, in due time, cause it to spring up, though planted in a barren and dry land.

4. But now they meet to see, with joy and gratitude, how great a tree it is becoming, and how many fowls of the air are already lodging in the branches of it. We have not deceived ourselves in believing that the light would dawn upon those, who had been "sitting in darkness," and the day star arise upon thousands, even in "the region of the shadow of death."

5. "This day," it may be said, "is this prophecy fulfilled in our ears," upon the testimony of *one*,* at least, from a cloud of witnesses, who has *seen* the

* Rev. Daniel Corie, from India.

Star of our Redeemer in the East, and is come to unite with us in worshipping him.

PART II.

6. WHEN Mary shewed her love to Christ, by pouring on his head the ointment which was so precious, there were some which had indignation, saying, "to what purpose is this waste? for this ointment might have been sold for much, and given to the poor."

7. But Jesus justified her in her deed. What can be too costly which is used in honoring the Lord? or what shall be thought wasted which is spent in his service? Let none feel indignation because we are endeavoring to pour forth the Gospel on the Heathen. We are doing a good work; a work which God approves and blesses, and which he will cause to be carried on till the whole earth be "filled with the odor of the ointment."

8. Let none object that the money so expended might be given to the *poor*. We answer, that "we have the *poor* always with us; and when we will we may do them good," and shall do so abundantly.

9. But here are *souls* to be provided for, precious and immortal souls! and these "we have not always;" they are passing quickly out of time into eternity; the opportunity will soon be lost for ever. "Now is the accepted time, now is the day of salvation."

10. Happy would it be, if, when the judgments of the Lord are abroad in the earth, the inhabitants would learn righteousness; if, while we lament the *effects* of public calamity, we would seek after the *cause*. That cause would be found frequently, where few, per-

haps, might expect, viz. in the inordinate care of our own worldly concerns, to the neglect of the interests of the Redeemer's kingdom.

11. This was the cause of Israel's calamity, in the days of the prophet Haggai. "Then came the word of the Lord, saying, Is it a time for you, O ye, to dwell in your ceiled houses, and *this* house lie waste? Now therefore, thus saith the Lord, Consider your ways; ye looked for much, and it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of hosts; Because of my house that is waste. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

12. But when the people obeyed the voice of the Lord, and began to build, then came the word of the Lord, by the Prophet saying, "Thus saith the Lord, Consider now, from this day and upward; even from the day that the foundation of the Lord's Temple was laid, consider it; from this day will I bless you."

THE PROGRESS AND END OF INTEMPERANCE. FROM
REV. DR. APPLETON'S ADDRESS ON THE SUBJECT,
MAY, 1816, BEFORE THE MASSACHUSETTS SOCIETY
FOR SUPPRESSING INTEMPERANCE.

1. PARENTS may view, with more indulgence than alarm, occasional irregularities in a favorite son. By a repetition of these, some uneasiness is produced in spite of parental partiality. They begin with suggesting cautions, rise to mild remonstrance, and, as the case becomes more urgent, they make warm and reiterated appeals to his regard to interest, his love of char-

acter, his affection for them, his sense of moral obligation, and the well known effect of irregular habits in shortning human life.

2 They flatter themselves, that all these efforts are not abortive. Some tender emotions, some ingenuous relentings are perceived. These are gladly hailed, as the witnesses of penitence, and the harbingers of reformation. Hopes thus suddenly formed, are found to be premature. The anxiety of the parents is renewed and augmented by recent evidence of profligacy in the son.

3. To reclaim him, their affection prompts them to make new exertions,—to repeat arguments, which have hitherto been found ineffectual,—to exhibit these in new and various connexions. From remonstrance they proceed to entreaty, to supplication, and tears. The old bow before the young ; the innocent pray to the guilty.

4. As a last expedient, they will change his place of residence. New scenes and new companions may be more propitious to virtue ; at least they will exhibit fewer temptations to vice. The experiment is made, and with apparent success. His mind is so occupied with new associations, as, for a time, to yield little attention to the cravings of appetite.

5. His friends again indulge a trembling hope, that, notwithstanding past irregularities, all may yet be well. Delightful, but vain illusion ! The novelty gradually disappears ; but the strength of inclination is unsubdued.

6. The taste, which has been so unhappily formed, is now incorporated into his constitution,—it has become a permanent part of his character ; it is always

ready to be acted upon, when circumstances are presented, favorable to its indulgence. He becomes callous to shame, and deaf to remonstrance.

7. Or, if there are some remains of moral sensibility, to avoid the stings of solitary reflection, he seeks relief in the excitement produced by dissipation. That, which he denominates pleasure, is nothing but a tumultuous agitation of the passions. As if visited by the curse of *Kahama*, "There is a fire in his heart, and fire in his brain."

8. I once knew a young man of reputable connexions, and of more than ordinary powers of mind, who, conscious that he was verging towards intemperance, commenced his professional studies in a place, where rural scenes, and the prevailing state of morals, seemed well calculated to cherish sobriety, and repress vice. He profited by his situation, and imagined, that his good resolutions were gaining strength.

9. At one disastrous hour, being visited by some of his former associates, he consented to renew, for once, the scenes of their former conviviality. Excessive indulgence was the result. The hours of returning sobriety were spent in self reproach. He justly considered his recent defection as a fatal crisis in his probation. Having no longer any confidence in himself, and thinking it useless to contend, he yielded to inclination, and became its unresisting captive.

10. Of the sufferings, endured by the parent of an intemperate son, that cruel suspense, already suggested, is not the least. His expectations, which, to day are gathering strength, will be dead to morrow. With tormenting rapidity, he passes from hope to fear, and from fear to hope. Nor, because it will be unavailing,

can he divest himself of all anxiety. Natural affection prevents it. He is, therefore, chained to a load, which is always ready to recoil upon him.

11. In the case, which has been supposed, the disease was not suffered to become inveterate, before remedies were applied. Proportionably greater will be the difficulty of recovery, should the disorder be confirmed by long indulgence. To reclaim the inveterate drunkard, reason acknowledges the inadequacy of her powers. The object of reasoning is to produce conviction. But the sinner in question is convinced already.

12. With intentions, the purity of which he cannot call in question, you remind him of his estate, already embarrassed and partially squandered ; of his family, either corrupted, or impoverished, degraded, mortified, and comfortless ;—of his limbs, become feeble and tremulous ;—of his countenance, inflamed, disfigured, and rendered at once the hideous image of sin and death ; and of many, whom habits, similar to his own, have brought prematurely to the grave ; remind him, that, in the death of these, he has a sure and direful presage of his own.

13. In aid of all these motives, appeal to his faith in revelation ; point out to him that terrific sentence, which declares, that *no drunkard shall inherit the kingdom of God*—What have you gained by all this array of motives ? He acknowledges, that your arguments are conclusive, and that your remonstrances are rational and weighty. He weeps under the mingled influence of terror and self reproach. Without being able to hide from his eyes the precipice before him, he advances towards it with tottering, but accelerated

steps. The grave, ever insatiable, is prepared for him. It shrouds him from every eye, but that of his Maker.

THE HOLY LEAGUE. INTERESTING STATE PAPER.*

1. IN the name of the Holy and Indivisible Trinity.

Their Majesties, the Emperor of Austria, the King of Prussia, and Emperor of Russia, in consequence of the great events which have distinguished Europe, in the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states whose governments have placed their confidence and their hope in it alone, having acquired the thorough conviction, that it is necessary for ensuring their continuance, that the several powers, in their mutual relations adopt the sublime truths which are pointed out to us by the eternal religion of the Saviour God ;

2. Declare solemnly that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity, and of peace, which, far from being solely applicable to private life, ought, on the contrary, directly to influence the resolutions of

* This document is thought to be of such importance, that we insert it in this book, though not in exact accordance with its design. We do it that it may be preserved and read, and become familiar to the youth of our country—and its influence be universally diffused among our citizens.

princes, and to guide all their undertakings, as being the only means of giving stability to human institutions, and of remedying their imperfections.

3. Their majesties have therefore agreed to the following articles.

ART. I. In conformity with the words of the holy Scriptures, which command all men to regard one another as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as copatriots, they will lend one another on every occasion, and in every place, assistance, aid, and support; and regarding their subjects and armies, as the fathers of their families, they will govern them in the spirit of fraternity with which they are animated, for the protection of religion, peace and justice.

4. ART. II. Therefore, the only governing principle between the above mentioned governments and their subjects, shall be that of rendering reciprocal services; of testifying by an unalterable beneficence the mutual affection with which they ought to be animated; of considering all as only the members of one Christian nation, the three allied princes looking upon themselves as delegated by Providence to govern three branches of the same family; to wit: Austria, Prussia, and Russia;

5. Confessing likewise that the Christian nation, of which they and their people form a part, have really no other sovereign than Him, to whom alone power belongs of right, because in him alone are found all the treasures of love, of science and of wisdom; that is to say, God our Divine Saviour Jesus Christ, the word of the Most High, the word of life. Their Majesties

therefore recommend, with the most tender solicitude, to their people as the only means of enjoying that peace which springs from a good conscience, and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties, which the divine Saviour has pointed out to us.

6. ART. III. All powers which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies, all the influence which belongs to them, shall be received with as much readiness as affection, into this holy alliance.

7. Made tripartite, and signed at Paris, in the year of our Lord 1815, on the 14th (26) of September.

FRANCIS, FREDERIC WILLIAM, ALEXANDER.
A true copy of the Original. ALEXANDER.

St. Petersburg, the day of the birth of our Saviour the 25th of December, 1815.

STATE OF THE HEATHEN WORLD, INDICATING THE
NECESSITY OF MISSIONARY EXERTIONS. FROM THE
SPEECH OF REV. T. COTTERILL, 1817.

PART I.

1. THE state of heathen nations presents a scene of desolation, on which tears of compassion may well flow from every eye which surveys it. It is thus awfully described by St. Paul. They have *changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts,*

and creeping things.—Walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart : who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness.—Having no hope, and without God in the world. (Rom. i. 21, 32. Eph. iv. 17, 19. Eph. ii. 12.)

2. In such gloomy colours, and in others equally gloomy which we might set before you, the Apostle portrays the heathen world. “But is not this,” it may be asked, “a description of heathen nations in the days of the Apostle, and in the days antecedent to his? Is it fairly applicable to them of the present generation?”

3. To this it might be sufficient to reply, previously to any reference to matter of fact, that, as the Apostle’s statement is *general*, it must therefore, in its prominent bearings, be applicable to *all* heathen nations. But will matter of fact justify a contrary supposition? Will matter of fact authorize us to hope, that heathens of the present day are in any respect better than their forefathers?

4. No! in no wise. Let any one sit down, and impartially investigate the best authenticated accounts, which have reached this kingdom, of the present state of the Gentile world, and particularly of Africa and the East, and he will rise up from the investigation under full conviction, that the hand of time has not lightened, but deepened, whatever shades of moral difference can be traced between modern Pagans and those of old time. He will be satisfied, that if idolatry has altered any of its features, it has altered them, only to assume horrors and distortions unknown before.

5. Is any one prepared to maintain, that the present Moloch of India is less extensive in sway, less dire in reign, than the ancient Moloch of Canaan? Are the idols of the Hindoos less abominable in themselves, or less odious in the sight of God, than those which formerly were set up at Dan, and at Bethel? Is Jugernaut less a valley of death than the valley of Hinnom, the Tophet prepared of old?

6. Are the immolations of human blood, the sacrifices which are made unto devils in the plains of Africa less frequent and less appalling than similar sacrifices recorded and reprobated in the Bible? Or, Has the guilt of idolatry been diminished by the lapse of ages? Has God ceased to be a jealous God?

7. Is He less reluctant than formerly to transfer his glory to another? Is He more willing that the gods many and the lords many should sit together with him on his throne? And is it become a matter of indifference whether, according to the blasphemous creed of the Poet, he be

In every clime ador'd,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord!

8. It is time, Sir, to overturn that system of specious charity, which is itself the basis of the most savage cruelty. That the Heathen are in no danger of perishing for lack of knowledge, and that no exertions are necessary in their behalf, may be a sentiment too fully in accordance with the liberal refinement of the age; but it is a sentiment for which no countenance is discovered in the word of God: it is a sentiment which that word uniformly proscribes.

9. It is a paralysis of the soul; the offspring of infidelity; a pestilential vapor, exhaled from the hotbed of

sloth ; the iron hand that closes fast the door of mercy upon the Gentile world ; the floodgate which Satan interposes to turn aside the current of divine love ; the canker-worm that gnaws at the root of missionary exertion ; the vulture that preys and fattens on the vitals of Christianity herself.

10. Are there then no exceptions ? Is there no Solon, no Seneca, no Plato, no wise man, as of old, among them, who, moving each in his respective orbit, illumines the region in which he revolves ? Alas ! ignorance is the characteristic feature of modern idolatry. Darkness covereth the earth, and gross darkness the people. The light of nature is itself darkness ; and both Scripture and reason unite in the exclamation —“ how great is that darkness !”

11. If, however, under the most favourable circumstances, those who are illumined by the light of nature, have any title to be denominated *lights of the world*, they are precisely such lights in the *moral* firmament, as those twinkling stars in the natural firmament, which are sometimes seen by the traveller in the darkest nights ; but which, far from affording any effectual clue to his path, serve only, by contrast, to make the blackness of surrounding darkness the more tremendous.

PART II.

12. AM I, in the preceding statement, circumscribing the riches of the grace of God ? am I limiting the efficacy or extent of the sacrifice of his beloved Son ? God forbid ! I know that God our Saviour would have all men to be saved, and come to the knowledge of

the truth ; that He is no respecter of persons ; but that in every nation he who feareth Him, and worketh righteousness, is accepted of Him. I know that the atonement of the Redeemer is a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and that whosoever cometh unto Him, shall in no wise be cast out.

13. But, while these glorious truths are readily and fully admitted, is it possible to overlook, or is it easy to subvert, the reasoning which the Apostle, in this stage of the argument, throws in our way ?—*Whosoever calleth on the name of the Lord shall be saved. But how shall they call upon Him, in whom they have not believed ? and how shall they believe in Him, of whom they have not heard ? or how shall they hear without a preacher ? and how shall they preach except they be sent ?*

14. Of what avail are the blessings of redemption to those who are placed beyond the reach of them ? Of what effectual advantage is it that the true light now shineth, if the darkness of the Gentile world cannot comprehend it ? But is this a correct representation of the case ? Are the blessings of redemption really placed beyond the reach of Heathen nations ? Are there no means of communicating to them those everlasting truths on which their salvation depends ? Though, by their present situation, debarred from all access to the waters of salvation, can no channels be formed along which they may be made to flow, that those who are athirst may drink, and live for ever ?

15. We are assembled together, sir, this morning, practically to answer these important inquiries. Here it is, that the Missionary Society, stands forward, and presents itself to the Christian world. Behold a Soci-

ety which undertakes, with the help of God, to dispel the gloom that overhangs the Gentile nations, by causing the Sun of Righteousness to rise upon them with healing in his wings, to turn them from darkness to light, and from the power of Satan unto God !

16. Behold a Society, the exclusive object of which is to convey to the abodes of these miserable men the feet of them who shall proclaim the nature of that great Being whom now they ignorantly worship ; the servants of the most high God, who shall shew unto them the way of salvation.

17. Shall such a Society be proclaimed, and proclaimed in vain ? Shall such a Society prefer her claims in Christian ears, and prefer them in vain ? Shall she prefer them in England ? in a nation professing the faith of Christ ? a nation which owes all its glory to the Missionary who first planted on its shores the standard of the cross ? and shall not England co-operate with that Society in her endeavour to raise the same standard on every shore throughout the earth ?

18. What Christian shall not follow this Society with his hosannas, his contributions, and his prayers ? What Christian shall not bid her, God speed ! shall not wish her good luck in the name of the Lord ? What Christian shall not burn with desire to strengthen the hands of so glorious an institution, in its work of faith and labor of love, to make known *among the Gentiles the unsearchable riches of Christ !*

AN OBJECTION TO SENDING THE GOSPEL TO THE
HEATHEN, ANSWERED. FROM THE SAME.

1. It is objected to this Society,* that its *constitution is unlawful*—‘One kingdom,’ it is stated, ‘has no right to interfere with the religious establishments of another. If the people of the land themselves are disposed to overturn them, they are at liberty so to do. But the interference of a foreign power is contrary to the acknowledged laws of nations. What would be our emotions if intelligence should reach us, that various vessels were arrived near our shores, one laden with a cargo from the Indies, not containing the usual stores from that country, but an importation of a tribe of Brahmins, with the idol Juggernaut;—another with a host of mussulmen, waving the crescent of Mahomet;—another, with a company of priests from Africa, with their various sacrifices to devils;—suppose all these were to appear, proclaiming war against the ecclesiastical institutions of our country, and avowing their intentions to establish their own idolatrous rites and creeds in their stead; in what light should we regard them?’

2. To this I would reply—the weapons of this Society are not carnal, but spiritual. It enforces not its object by fire, and faggot, and the sword. The word of God is the only weapon which it bears in its hand. And may it not with this weapon invade any nation in the world? If not, I ask, what authority had the apostles and evangelists to proceed with this weapon from kingdom to kingdom, turning the world upside down, and proclaiming every where that they are no gods which are made with hands?

* The Church Missionary Society.

3. What authority had St. Paul, assuming the title of apostle to the Gentiles, after having at Ephesus undermined the temple of the great goddess Diana, whom all Asia and the world worshipped, to proceed, as report affirms he did, to our own land, and there become the means of overturning another temple of the same goddess, which stood in the metropolis of this kingdom, and by his preaching lay the foundation of that which now stands on its ruins, and is called after his own name ?

4. But St. Paul and the apostles, it may be said, acted by *divine commission*. Do not the ministers whom this Society sends forth, act by the same divine commission ? Are they not commanded to go into all the world, and preach the gospel to every creature ? And has not Christ promised that he will be with them always, even to the end of the world ?

5. Here then is the authority on which this Society acts ; an authority derived from the great Head of the church ; an authority which none can dispute, who dispute not the Bible to be the word of God. And when Mahometans and Brahmins, can show that their commission is stamped with the same seal of the King of kings, then, and not till then, will the objection specified have any force.

6. Had the cold calculators of the present day lived in the days of our forefathers, instead of being assembled to send the gospel to those who are bowing down to stocks and stones, we might be bowing down to them ourselves : we might have been at this moment assembled to project some holy pilgrimage to the capitol of this county, there to present our offerings on

the altar of the goddess Bellona, whose temple once occupied the place of the magnificent structure of St. Peter's.

ALARMING SYMPTOM OF NATIONAL DEGENERACY—
FROM REV. R. HALL'S SERMON ON A NATIONAL
FAST. 1803.

1. AMONG the most alarming symptoms of national degeneracy, I mention a gradual departure from the peculiar truths, maxims, and spirit, of Christianity.

2. Christianity, issuing perfect and entire from the hands of its Author, will admit of no mutilations nor improvements; it stands most secure on its own basis; and without being indebted to foreign aids, supports itself best by its own internal vigor.

3. When under the pretence of simplifying it, we attempt to force it into a closer alliance with the most approved systems of philosophy, we are sure to contract its bounds, and to diminish its force and authority over the consciences of men. It is dogmatic; not capable of being advanced with the progress of science, but fixed and immutable.

4. We may not be able to perceive the use or necessity of some of its discoveries, but they are not on this account the less binding on our faith; just as there are many parts of nature,* whose purposes we are at a loss to explore, of which, if any person were bold enough to arraign the propriety, it would be sufficient to reply,

* "We ought not, (says the great Bacon) to attempt to draw down or submit the mysteries of God to our reason; but on the contrary, to raise and advance our reason to the divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess;

that God made them. They are both equally the works of God, and both equally partake of the mysteriousness of their author.

5. This *integrity* of the Christian faith has been insensibly impaired; and the simplicity of mind with which it should be embraced, gradually diminished. While the outworks of the sanctuary have been defended with the utmost ability, its interior has been too much neglected, and the fire upon the altar suffered to languish and decay.

6. The truths and mysteries which distinguished the Christian from all other religions, have been little attended to by some, totally denied by others; and while infinite efforts have been made, by the utmost subtlety of argumentation, to establish the truth and authenticity of revelation, few have been exerted in comparison to show what it really contains.

7. The doctrines of the fall and of redemption, which are the two grand points on which the Christian dispensation hinges, have been too much neglected. Though it has not yet become the fashion (God forbid it ever should) to deny them, we have been too much accustomed to confine the mention of them to oblique hints, and distant allusions.

8. They are too often reluctantly conceded, rather than warmly inculcated, as though they were the weaker

whereto I have digressed, because of the extreme prejudice, which both religion and philosophy have received from being *commixed together*, as that which undoubtedly will make an heretical religion and a fabulous philosophy."

This observation appears to me to deserve the most profound meditation; and lest the remarks on this subject should appear presumptuous from so inconsiderable a person, I thought it requisite to fortify myself by so great an authority.

or less honorable parts of Christianity, from which we were in haste to turn away our eyes, although it is in reality these very truths, which have in every age inspired the devotion of the church, and the rapture of the redeemed.

9. This alienation from the distinguishing truths of our holy religion accounts for a portentous peculiarity among Christians, their being ashamed of a book which they profess to receive as the word of God.

10. The votaries of all other religions regard their supposed sacred books with a devotion, which consecrates their errors, and makes their very absurdities venerable in their eyes. They glory in that which is their shame: we are ashamed of that which is our glory.

11. Indifference and inattention to the truths and mysteries of revelation, have led, by an easy transition, to a dislike and neglect of the book which contains them; so that, in a Christian country, nothing is thought so vulgar as a serious appeal to the Scriptures; and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writers, than with the words of Christ and his apostles.

12. Yet we complain of the growth of infidelity, when nothing less could be expected than that some should declare themselves infidels, where so many had completely forgot they were Christians. They who sow the seed can with very ill grace complain of the abundance of the crop; and when we have ourselves ceased to abide in the words, and maintain the honor, of the Saviour, we must not be surprised at seeing some advance a step further, by openly declaring they are none of his. The consequence has been such as might be

expected,—an increase of profaneness, immorality, and irreligion.

13. The traces of piety have been wearing out more and more, from our conversation, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of Christianity have declined, infidelity has prevailed in their room; for infidelity is, in reality, nothing more than a noxious spawn (pardon the metaphor) bred in the stagnant marshes of corrupted Christianity.

EFFECTS OF A LAX THEOLOGY.—FROM THE SAME.

1. A LAX theology is the natural parent of a lax morality. The peculiar motives, accordingly, by which the inspired writers enforce their moral lessons, the love of God and the Redeemer, concern for the honor of religion, and gratitude for the inestimable benefits of the Christian redemption, have no place in the fashionable systems of moral instruction.*

2. The motives almost exclusively urged are such as take their rise from the present state, founded on reputation, on honor, on health, or on the tendency of the things recommended to promote, under some form or other, the acquisition of worldly advantages. Thus even morality itself, by dissociating it from religion, is made to cherish the love of the world, and to bar the heart more effectually against the approaches of piety.

* If the reader wishes for a further statement and illustration of these melancholy facts, he may find it in Mr. Wilberforce's celebrated book on Religion; an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age.

3. Here I cannot forbear remarking a great change which has taken place in the whole manner of reasoning on the topics of morality and religion, from what prevailed in the last century, and as far as my information extends, in any preceding age. This, which is an age of revolutions, has also produced a strange revolution in the method of viewing these subjects, the most important by far that can engage the attention of man.

4. The simplicity of our ancestors, nourished by the sincere milk of the word, rather than by the tenets of a disputatious philosophy, was content to let morality remain on the firm basis of the dictates of conscience and the will of God. They considered virtue as something *ultimate*, as bounding the mental prospect. They never supposed for a moment there was any thing to which it stood merely in the relation of a *means*, or that within the narrow confines of this momentary state any thing great enough could be found to be its *end* or *object*.

5. It never occurred to their imagination, that that religion, which professes to render us superior to the world, is in reality nothing more than an instrument to procure the temporal, the physical good of individuals, or of society. In their view, it had a nobler destination ; it looked forward to eternity : and if ever they appear to have assigned it any end or object beyond itself, it was an union with its Author, in the perpetual fruition of God.

6. They arranged these things in the following order : religion, comprehending the love, fear, and service of the Author of our being, they placed first ; social morality, founded on its dictates, confirmed by

its sanctions, next; and the mere physical good of society they contemplated as subordinate to both.

7. Every thing is now reversed. The pyramid is inverted: the first is last, and the last first. Religion is degraded from its pre-eminence, into the mere handmaid of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all.

ADDRESS TO MARINERS.

1. HAVE you a Bible on board? If you have, and read it with attention, you know its value:—if you have not, you little know of what treasure you are destitute. The Bible is the best gift which man can bestow on man. It came forth from God, and it is designed to lead us to Him—to point out the only mode, by which we may be saved from sin and misery, and conducted to heaven and happiness.

2. If there be any body of men to whom this blessed book should appear to be of greater value than to others, it is to Sailors. When in harbor, and even while prosecuting a voyage, you have ample time for reading those lessons of sacred wisdom, and those deeply interesting and instructive narratives with which the Holy Scriptures abound; while you have constant opportunities, in the different countries which you visit, of being convinced that they are indeed the Scriptures of truth; for *they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.*

3. But, when you consider the perils which surround you, the frequent dangers to which you are exposed,

and reflect that another and an eternal world commences when this passes away, you must feel the boundless importance of possessing that which points to Him, who can deprive those dangers of all their terrors, and can render that future world the haven of eternal security and happiness !

4. You call yourselves Christians : but do you possess that knowledge of the Scriptures, and that faith in them, which would make you Christians indeed—which would shine forth in your actions, and render you examples and patterns on distant shores ? To acquire this knowledge and this faith, *search the Scriptures*, and be governed by their holy precepts.

5. The effect is certain ; for they *are able to make you wise unto salvation, through faith in Christ Jesus* : With such a compass on board, the tempest may blow, and the angry billows may beat ; but they cannot shake your confidence in that Pilot who said unto the raging waves, *Peace, be still ; and there was a great calm.*

6. When you possess a Bible, and, reading it with serious attention, find that it leads to that hope which is *an anchor of the soul, both sure and steadfast*, a sacred joy will fill your hearts ; you will feel desirous of imparting to others the happiness which you enjoy ; and, while you are engaged in conveying to foreign nations the necessities and the comforts of life, you will meet with many an unenlightened Heathen, and many an ignorant professing Christian, to whom you may be the messenger of glad tidings, and the happy instrument of eternal salvation.

7. You live in an age of the world which may well be called an age of wonders. Among those wonders, the BIBLE SOCIETY is a noble *first-rate*—she has

hoisted the colours of the PRINCE OF PEACE: she has visited, with favoring gales, the most distant shores, and found a friendly harbor on every coast: she has conveyed upward of one million three hundred thousand copies of the Holy Scriptures to the various nations of the earth; and she still pursues her course, and will pursue it, until every port is blessed by her entrance. The crew of this noble Ship is composed of all nations, and of all classes—the emperor of Russia, and the princes of the House of Brunswick—the kings of Prussia, Sweden, Denmark, and Wirtemberg—admirals of the fleets, and generals of the armies—prelates of the church, and members of the senate—tradesmen, mechanics, and servants—all meet on her deck, and cordially lend a hand in spreading her canvas to the winds of heaven.

8. While the rich and the poor, the high and the low, are thus coming forward to assist in the glorious design of distributing the Bible to all the nations of the earth, will *you* be the last in supplying yourselves with this teacher of the way to Heaven, and in sharing the happy privilege of conveying it to foreign lands?

INFLUENCE OF INFIDELITY ON MORALS. FROM REV.
ROBERT HALL.

1. THE skeptical or irreligious system subverts the whole foundation of morals. It may be affirmed as a maxim, that no person can be required to act contrary to his greatest good, or his highest interest, comprehensively viewed in relation to the whole duration of his being. It is often our duty to forego our own interest *partially*; to sacrifice a smaller pleasure for the

sake of a greater ; to incur a present evil in pursuit of a distant good of more consequence ; in a word, to arbitrate, amongst interfering claims of inclination, is the moral arithmetic of human life. But to risk the happiness of the whole duration of our being in any case whatever, admitting it to be possible, would be foolish, because the sacrifice must, by the nature of it, be so great as to preclude the possibility of compensation.

2. As the present world upon skeptical principles, is the only place of recompense, whenever the practice of virtue fails to promise the greatest sum of present good, cases which often occur in reality, and much oftener in appearance, every motive to virtuous conduct is superseded, a deviation from rectitude becomes the part of wisdom ; and should the path of virtue, in addition to this, be obstructed by disgrace, torment or death, to persevere would be madness and folly, and a violation of the first and most essential law of nature. Virtue on these principles, being in numberless instances, at war with self preservation, never can or ought to become a fixed habit on the mind.

3. The system of infidelity is not only incapable of arming virtue for great and trying occasions ; but leaves it unsupported in the most ordinary occurrences. In vain will its advocates appeal to a moral sense, to benevolence and sympathy ; in vain will they expatiate on the tranquillity and pleasure attendant on a virtuous course ; for it is undeniable that these impulses may be overcome, and though you may remind the offender, that in disregarding them he has violated his nature, and that a conduct consistent with them is productive of much internal satisfaction ; yet, if he reply that his taste is of a different sort, that there are other

gratifications which he values more, and that every man must choose his own pleasures, the argument is at an end.

4. Rewards and punishments awarded by Omnipotent Power, afford a palpable and pressing motive, which can never be neglected without renouncing the character of a rational creature ; but tastes and relishes are not to be prescribed.

5. A motive in which the reason of man shall acquiesce, enforcing the practice of virtue, at all times and seasons, enters into the very essence of moral obligation ; modern infidelity supplies no such motive ; it is, therefore, essentially and infallibly a system of enervation, turpitude and vice.

6. This chasm in the construction of morals, can only be supplied by the firm belief of a rewarding and avenging Deity, who binds duty and happiness, though they may seem distant, in an indissoluble chain, without which, whatever usurps the name of virtue, is not a principle, but a feeling, not a determinate rule, but a fluctuating expedient, varying with the tastes of individuals, and changing with the scenes of life.

7. Nor is this the only way in which infidelity subverts the foundation of morals. All reasoning on morals, presupposes a distinction betwixt inclinations and duties, affections and rules : the former prompt, the latter prescribe ; the former supply motives to action, the latter regulate and control it. Hence, it is evident, if virtue has any just claim to authority, it must be under the latter of these notions, that is, under the character of a law. It is under this notion *in fact*, that its dominion has ever been acknowledged to be paramount and supreme.

8. But without the intervention of a superior will, it is impossible there should be any moral laws, except in the lax, metaphorical sense, in which we speak of the laws of matter and motion : men being essentially equal, morality is, on these principles, only a stipulation or silent compact, into which every man is supposed to enter, as far as suits his convenience, and for the breach of which he is accountable to nothing but his own mind. His own mind is his law, his tribunal and his judge.

THE HUMILITY AND DIGNITY OF THE CHRISTIAN.
FROM THE SAME.

1. HUMILITY is the first fruit of religion. In the mouth of our Lord there is no maxim so frequent as the following, *Whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted.* Religion, and that alone, teaches *absolute* humility, by which I mean, a sense of our *absolute* nothingness, in the view of infinite greatness and excellence.

2. That sense of inferiority, which results from the comparison of men with each other, is often an unwelcome sentiment forced upon the mind, which may rather imbitter the temper than soften it : that which devotion impresses, is soothing and delightful.

3. The devout man loves to lie low at the footstool of the Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favour. In so august a presence he sees all distinctions lost, and all beings reduced to the same level ; he looks at his su-

periors without envy, and his inferiors without contempt; and when from this elevation he descends to mix in society, the conviction of superiority which must in many instances be felt, is a calm inference of the understanding, and no longer a busy, importunate passion of the heart.

4. *The wicked*, says the Psalmist, *through the pride of their countenance, will not seek after God; God is not in all their thoughts.* When we consider the incredible vanity of the atheistical sect, together with the settled malignity, and unrelenting rancor with which they pursue every vestige of religion; is it uncandid to suppose, that its humbling tendency is one principal cause of their enmity; that they are eager to displace a Deity from the minds of men, that they may occupy the void; to crumble the throne of the Eternal into dust, that they may elevate themselves on its ruins; and that, as their licentiousness is impatient of restraint, so their pride disdains a superior?

5. As pride hardens the heart, and religion is the only effectual antidote, the connexion between irreligion and inhumanity is, in this view, obvious. But there is another light in which this part of the subject may be viewed, in my humble opinion, much more important though seldom adverted to.

6. The supposition that man is a moral and accountable being, destined to survive the stroke of death, and to live in a future world in a never ending state of happiness or misery, makes him a creature of incomparably more consequence, than the opposite supposition.

7. When we consider him as placed here by an almighty Ruler, in a state of probation, and that the

present life is his period of trial, the first link in a vast and interminable chain which stretches into eternity, he assumes a dignified character in our eyes. Every thing which relates to him becomes interesting ; and to trifle with his happiness is felt to be the most unpardonable levity.

8. If such be the destination of man, it is evident, that in the qualities which fit him for it, his principal dignity consists : his moral greatness is his true greatness. Let the skeptical principles be admitted which represent him, on the contrary, as the offspring of chance, connected with no superior power, and sinking into annihilation at death, and he is a contemptible creature, whose existence and happiness are insignificant. The characteristic difference is lost betwixt him and the brute creation, from which he is no longer distinguished, except by the vividness and multiplicity of his perceptions.

MOTIVES TO SECURE THE BLESSINGS OF THE GOSPEL.

FROM REV. DR. DWIGHT'S SERMON AT THE ORDINATION OF REV. N. W. TAYLOR.

1. To this divine, this indispensable employment, every motive calls you, which can reach the heart of virtue, or wisdom. The terms, on which these blessings of the gospel are offered, are of all terms the most reasonable. You are summoned to no sacrifice, but of sin, and shame, and wretchedness. No service is demanded of you, but services of gain, and glory. "*My son, give me thine heart,*" is the requisition, which involves them all.

2. Remember how vast, how multiplied, how noble, these blessings are ! Remember, that the happiness of heaven is not only unmingled, and consummate ; not only uninterrupted, and immortal : but *ever progressive*.

3. Here all the attributes of body and mind ; the peace within, and the glory without ; the knowledge, and the virtue ; the union of minds, and the beneficence of the hand ; gratitude to God, and his complacency in his children ; together with the peculiarly divine system of providence in that delightful world ; will advance with a constant step towards the ever-retreating goal of absolute perfection.

4. The sanctified infant will here hasten onward to the station, occupied by *Abraham, Moses, and Paul*. These superior intelligences will regularly move forward to that of angels ; and angels will lift their wings to a summit, to which, hitherto, no angel ever wandered, even in the most vigorous excursions of thought.

5. Thus will this divine assembly, make a perpetual progress in excellence, and enjoyment, towards bounds, which ever retire before them, and ever will retire, when they shall have left the heights, on which seraphs now stand, beyond the utmost stretch of recollection.

6. To this scene of glory, all things continually urge you. The seasons roll on their solemn course ; the earth yields its increase, to furnish blessings to support you. Mercies charm you to their Author. Afflictions warn you of approaching ruin ; and drive you to the ark of safety. Magistrates uphold order, and peace, that you may consecrate your labors to the divine attainment.

7. Ministers proclaim to you the *glad tidings of great joy* ; and point out to you the path to heaven. The Sabbath faithfully returns its mild and sweet season of grace, that earthly objects may not engross your thoughts, and prevent your attention to immortality. The sanctuary unfolds its doors ; and invites you to enter in, and be saved. The Gospel still shines to direct your feet, and to quicken your pursuit of the inestimable prize.

8. Saints wait, with fervent hope of renewing their joy over your repentance. Angels spread their wings to conduct you home. The Father holds out the golden sceptre of forgiveness, that you may touch, and live. The Son died on the cross, ascended to heaven, and intercedes before the throne of mercy, that you may be accepted. The Spirit of grace and truth descends with his benevolent influence, to allure and persuade you.

9. While all things, and God, at the head of all things, are thus kindly, and solemnly employed, to encourage you in the pursuit of this inestimable good, will *you* forget, that you have souls, which must be saved, or lost ? Will you forget, that the only time of salvation is the present ? that beyond the grave there is no Gospel to be preached ? that, there, no offers of life are to be made ! that no Redeemer will there expiate your sins ; and no forgiving God receive your souls ?

10. Of what immense moment, then, is the present life ! How invaluable every Sabbath ; every mean of salvation ! Think how soon your last Sabbath will set in darkness ; and the last sound of mercy die upon your ears ? How painful, how melancholy, an object, to a compassionate eye, is a blind, unfeeling, unrepenting immortal !

11. But, O ye children of Zion, in all the perplexities and distresses of life, let the Gospel be *an anchor to your souls, sure and steadfast*. To the attainment of the happiness, which it unveils, consecrate every purpose, and bend every faculty. In the day of sloth, let it quicken you to energy. In the hour of despondency, let it reanimate your hope. In the season of wo, let it pour *the balm of Gilead* into your hearts.

12. View every blessing as a token of love from the God, to whom you are going ; as a foretaste of immortal good. Stretch your imaginations to the utmost ; raise your wishes higher and higher, while you live ; not a thought shall miss its object ; not a wish shall be disappointed. Eternity is now heaping up its treasures for your possession. The voice of Mercy, with a sweet and transporting sound, bids you *arise, and come away*. Your fears, your sorrows, your sins, will all leave you at the grave.

12. See the gates of life already unfolding to admit you. The first-born open their arms to welcome you to their divine assembly. The Saviour, who is gone before to prepare a place for your reception, informs you, that *all things are ready*. With triumph, then, with ecstasy, hasten to enjoy the reward of his infinite labors in an universe of good, *and in the glory, which he had with the Father before ever the world was*.

MOTIVES TO SUPPORT SUNDAY SCHOOLS. FROM J.
A. JAMES' SUNDAY SCHOOL TEACHER'S GUIDE. 1816.

PART I.

1. DWELL upon the value of Sunday Schools to all the present interests of society. As Christians, you must love the country that gave you birth : and that man is unworthy to tread its soil, or breathe its air, who is insensible to its blessings. Now, if we love our country, we must desire to see her great amidst the nations of the earth, safe amidst her greatness, and happy in her safety.

2. And who needs to be informed, that wisdom and knowledge must be the stability of her times ? Her greatness, her safety, and her happiness, all rest upon the moral character of her population. Whatever elevates this, exalts the nation. Next to the labors of an evangelical ministry, no plan that ever was devised, has a greater tendency to improve the religious state of society, than the institution of Sunday Schools.

3.—*They lessen the crimes which disturb its peace.* It is to be recollected, that the instruction communicated by you is strictly *moral and religious*. How far mere general knowledge, independently of revelation, would operate in improving the moral character of a people, we can scarcely presume to determine, because the experiment has never been tried ; but that the communication of *religious* knowledge has a most beneficial tendency, it would be supremely ridiculous to attempt to prove.

4. It may be useful, however, here to remind you of those great national facts, which are so often ap-

pealed to in illustration of the good effects of religious education among the poor. It is generally known and allowed that Scotland, and the low countries of it in particular, are distinguished from all other parts of the British empire, by the attention which is bestowed on early education, and the provision which is made for the wide and regular diffusion of its benefits.

5. It is provided by law in Scotland, that there shall be a school established, and a master appointed in every parish. Many additional schools are also founded by donations and legacies ; so that in the southern parts of the kingdom, it is very rare to find a person who cannot both read and write ; and it is deemed scandalous not to be possessed of a Bible.

6. Now what are the effects of all this upon the national character and habits of the Scotch, and on the morals and order of society ? It is principally owing to this, says Mr. Howard the philanthropist, that the numerous emigrants from that country, dispersed over almost all Europe, appear with credit, and advance themselves in their several stations.

7. From the tables of the same justly celebrated writer, it appears that in the whole of Scotland, whose population, at the time of these calculations, was estimated to amount to, at least, one million six hundred thousand souls, only one hundred and thirty-four persons were convicted of capital crimes in a period of nineteen years ; being on the average, about seven in each year.

8. In a subsequent table we are informed, that in the single circuit of Norfolk, in England, including six counties, and contained, it is supposed, not more than eight hundred thousand persons, being but one

half of the population of Scotland, no less than four hundred and thirty-four criminals were condemned to death in the space of twenty-three years: which is an annual average of nearly nineteen capital convicts, besides eight hundred and seventy-four sentenced to transportation.

9. The *double* population of Scotland being taken into the account, there is thus a difference in its favor, in this important point, in the ratio of seven to thirty-eight.

10. If we pass over to Ireland, we shall find the darkest part of the empire, with respect to education, the most fruitful of crimes and miseries. The wretched state of that unhappy country is in a considerable degree to be traced up to the prevalence of a religion, which withholds education from the poor.

11. Consider then what benefits you are conferring upon society by promoting the religious education of the poor. But besides the crimes which are cognizable by human laws, you are the happy instruments of lessening the prevalence of that host of vices, which although amenable only at the bar of God, convulse society to its centre, and spread distraction and misery through all its walks. Profanity and falsehood; drunkenness and debauchery; excessive rage and ungoverned malignity; and all the dispositions that in the different social relations render man a fiend to man, it may be reasonably hoped, are considerably diminished by the influence of your benevolent exertions.

PART II.

12. DWELL upon the incalculable worth of immortal souls. So far as the children are individually con-

cerned, I again remind you that their temporal interests are the lowest object of pursuit. Your last and highest end is the salvation of the immortal soul. *This is your aim*, to be instrumental in converting the souls of the children from the error of their ways, and training them up in the fear of God for glory everlasting.

13. What an object ! The immortal soul ! The salvation of the human spirit ! The soul was the last and noblest work of God in the formation of the world ; the finish and ornament of this material fabric, on which the divine Architect bestowed his most mature deliberation, and expended his richest treasures.

14. It stood amidst creation the fair and beauteous image of the Creator. This was the object which upon his expulsion from Paradise first caught the envious eye of Satan, and in the spoils of which his malice sought a fiend-like solace for the loss of heaven. This was the object which in its fall dragged the creation into a vortex of ruin.

15. This was the object selected by the great God in the councils of eternity, whose salvation should be the means of exhibiting to the universe the most glorious display of the divine perfections ; on which mercy, wisdom, and power were to exhaust their united resources.

16. This was the object for which the Son of God could justify himself to all worlds, as not demeaning his dignity, or disparaging his wisdom, when for its salvation he veiled his Divinity in human flesh, was made lower than the angels for awhile, tabernacled amidst the sorrows of mortality, and closed a life of humiliation and suffering upon the ignominious summit of the cross.

17. This is the object for which all the revelations of Heaven, and all the dispensations of grace ; all the labors of prophets, priests, and apostles : in short, all the splendid apparatus of redemption, was arranged. This is the object whose interests render angels unquiet upon their heavenly seats, and draw them with exquisite solicitude to minister to its safety.

18. Such is the retinue attending upon the soul of man, into whose train you have fallen. What then must be the value of the human soul ! Now you see the justice of our Saviour's language : " What is a man profited if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul ?"

19. Now you perceive this is no hyperbole, and that literally the globe weighed against the value of one human spirit, is less than the small dust of the balance. Convert the sun into one blazing diamond, the moon into a pearl, and every star that decks the firmament into a gem, all this bears no proportion to the value of a soul. Arithmetic, with all its powers, is here of no use ; it cannot aid our conceptions.

20. Think of the *immortality* of the soul, and this one property of its nature raises it above all calculation. It is in consequence of *this*, that it has been said with justice, that the salvation of a soul amounts to a greater sum of happiness, than the temporal deliverance of an empire for a thousand ages, for the latter will come to an end, but not the former.

21. By the same argument the loss of one soul is a greater catastrophe than the sum total of all the temporal misery endured upon the face of the globe from the period of the fall, to the general conflagration.

22. Say now,—is not such an object worthy all the means that are, or can be employed for its attainment? Do you hesitate? Ponder, intensely ponder again. The subject can never be exhausted; the more it is studied, the wider will its compass appear. Should you be the happy instrument of converting but one soul to God, what honor are you providing for yourselves, what happiness for others.

PART III.

23. My fancy has sometimes presented me with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown.

24. Upon the confines of the heavenly world, a form divinely fair awaits her arrival. Wrapt in astonishment at the dazzling glory of this celestial inhabitant, and as yet a stranger in the world of spirits, she inquires, "Is this Gabriel, chief of all the heavenly hosts, and am I honored with *his* aid to guide me to the throne of God?"

25. With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, Dost thou remember little Elizabeth, who was in yonder world a Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart in characters never to be effaced.

26. Providence removed her from beneath thy care, before the fruit of thy labor was visible. The seed,

however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of Heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character.

27. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality: and now behold before thee the glorified spirit of that poor child, who, under God, owes the eternal life on which she has lately entered, to thy faithful labors in the Sunday School; and who is now sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail, to the world of eternal glory!

28. I can trace the scene no further. I cannot paint the raptures produced in the honored teacher's bosom by this unexpected interview. I cannot depict the mutual gratitude and love of two such spirits meeting on the confines of heaven; much less can I follow them to their everlasting mansion, and disclose the bliss which they shall enjoy before the throne of God. All this, and a thousand times more, is attendant upon the salvation of one single soul. Teachers, what a motive to diligence!

PART IV.

29. THINK upon the shortness of the time during which the children can enjoy your care. In a few, a

very few years at most, they will all be gone beyond your instruction. Every Sabbath almost, some are leaving the school and retiring, it is to be feared in many cases, beyond the sound of pious admonition, for ever. Beyond the age of fifteen or sixteen, few remain to enjoy the privileges of the school ; and but few, comparatively, remain so long.

30. Could we even protract the period of childhood and lengthen the term during which they consider themselves as beneath our care ; could we in every instance be convinced that when they leave our schools, they still continue to enjoy the means of religious culture, even in this case there would be no ground for a relaxation of your diligence : the value of the soul, and the importance of its salvation, would demand your utmost exertion.

31. But this is not the case. In a year or two you must give them up,—and to what ! To the violence of their own corruptions,—to the strength of their own passions,—to the pollution of bad company, without a friend to watch over them, or a single guide to direct them. With the school, many of them take leave of the sanctuary ; and when they cease to hear the voice of the teacher, listen no more to the joyful sound from the lips of the preacher.

32. What a motive to diligence ! Can you be insensible to its force ? Can you read this simple statement and not feel every dormant energy stirring within you ? Can you peruse another line, and not resolve by the help of God to *renew* your efforts ? Do you not feel the blush of shame for past indifference diffusing itself this moment over your countenance ?

33. By all that is dear and invaluable in the eternal interests of the children ; by the shortness of the time

during which those interests will be under your care, I conjure you to be diligent to the very last effort of your soul.

THE INDISPENSABLE NECESSITY OF SCRIPTURAL KNOWLEDGE. FROM REV. R. HALL, ON A SERMON FOR THE BENEFIT OF A SUNDAY SCHOOL.

PART I.

1. THE Scriptures contain an authentic discovery of *the way of salvation*. They are a revelation of mercy to a lost world; a reply to that most interesting inquiry, *what we must do to be saved*.

2. The distinguishing feature of the Gospel system, is the economy of redemption, or the gracious provision the Supreme Being has thought fit to make for reconciling the world to himself, by the manifestation in human nature of his own Son. It is his which constitutes it the *Gospel*, by way of eminence, or the glad tidings concerning our Saviour Jesus Christ, on the right reception of which, or its rejection, turns our everlasting weal or wo.

3. It is not from the character of God as our Creator, it should be remembered, that the hope of the guilty can arise; the fullest development of his essential perfections could afford no relief in this case, and therefore natural religion, were it capable of being carried to the utmost perfection, can never supercede the necessity of revealed. To inspire confidence, an express communication from heaven is necessary; since the introduction of sin has produced a peculiarity in our situation, and a perplexity in our prospects, which nothing but an express assurance of mercy can remove.

4. In what manner; the blessed and only Potentate, may think fit to dispose of a race of apostates, is a question on which reason can suggest nothing satisfactory, nothing salutary : a question, in the solution of which, there being no data to proceed upon, wisdom and folly show alike, and every order of intellect is reduced to a level, for *who hath known the mind of the Lord, or being his counsellor hath taught him.*

5. It is a secret which, had he not been pleased to unfold it, must have for ever remained in the breast of the Deity. This secret, in infinite mercy he has condescended to disclose : the silence, not that which John witnessed in the Apocalypse, of *half an hour*, but that of ages, is broken, the darkness is past, and we behold, in the Gospel, the astonishing spectacle of *God in Christ reconciling the world unto himself, not imputing to them their trespasses*, and sending forth his ambassadors to *entreat us in Christ's stead to be reconciled to God.*

6. To that strange insensibility with respect to the concerns of a future world, which is at once the indication and consequence of the fall, must we ascribe the languid attention, with which this communication is received, instead of producing, as it ought, transports of gratitude and joy in every breast.

7. This, however we may be disposed to regard it, is unquestionably the grand peculiarity of the Gospel, the exclusive boast and treasure of the Scriptures, and most emphatically the *way of salvation*, not only as it reveals the gracious intentions of God to a sinful world, but as it lays a solid foundation for the *supernatural* duties of faith and repentance.

8. All the discoveries of the Gospel, bear a most intimate relation to the character and offices of the Sa-

viour; from him they emanate, in him they centre; nor is any thing we learn from the Old or New Testament of saving tendency, further than as a part of the truth as it is *in Jesus*.

9. The neglect of considering revelation in this light, is a fruitful source of infidelity. Viewing it in no higher character than a republication of the law of nature, men are first led to doubt the importance, and next the truth of the discoveries it contains; an easy and natural transition, since the question of their importance, is so complicated with that of their truth, in the Scriptures themselves, that the most refined ingenuity cannot long keep them separate.

10. *It gives the knowledge of salvation by the remission of sins, through the tender mercy of our God, whereby the day spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.*

11. While we contemplate it under this its true character, we view it in its just dimensions, and feel no inclination to extenuate the force of those representations which are expressive of its pre-eminent dignity. There is nothing will be allowed to come into comparison with it, nothing we shall not be ready to sacrifice for a participation of its blessings, and the extension of its influence.

12. The veneration we shall feel for the Bible, as the depository of *saving knowledge*, will be totally distinct, not only from what we attach to any other book, but from that admiration its other properties inspire; and the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity and beauty so co-

piously poured over its pages, will be deemed subsidiary ornaments, the embellishments of the casket, which contains the *pearl of great price*.

EFFECTS OF SCRIPTURAL KNOWLEDGE. FROM THE SAME.

PART II.

13. WHILE we insist on the absolute necessity of an acquaintance with the word of God, we are equally convinced it is but an instrument, which like every other, requires a hand to wield it ; and that important as it is in the order of means, the spirit of Christ only can make it effectual, which ought therefore to be earnestly and incessantly implored for that purpose. *Open thou mine eyes, saith the Psalmist, and I shall behold wonderful things out of thy law.*

14. We trust it will be your care, who have the conduct of the School we are recommending to the patronage of this audience, to impress on these children a deep conviction of their radical corruption, and of the necessity of the agency of the Spirit, to render the knowledge they acquire, practical and experimental.

15. *In the morning sow your seed, in the evening withhold not your hand ; but remember that neither he that soweth, nor he that watereth, is any thing ; but God that giveth the increase.* Be not satisfied with making them read a lesson, or repeat a prayer.

16. By every thing tender and solemn in religion, by a due admixture of the awful considerations drawn from the prospect of death and judgment, with others

of a more pleasing nature, aim to fix serious impressions on their hearts. Aim to produce a religious concern, carefully watch its progress, and endeavour to conduct it to a prosperous issue.

17. Lead them to the footstool of the Saviour, teach them to rely, as guilty creatures, on his merits alone, and to commit their eternal interests entirely into his hands. Let the salvation of these children be the object, to which every word of your instructions, every exertion of your authority, is directed.

18. Despise the profane clamor, which would deter you from attempting to render them serious, from an apprehension of its making them melancholy, not doubting for a moment, that the fear of the Lord is the beginning of wisdom, and that the path to true happiness lies through purity, humility, and devotion. Meditate the worth of souls : meditate deeply the lessons the Scriptures afford on their inconceivable value and eternal duration. While the philosopher wearies himself with endless speculations on their physical properties and nature ; while the politician only contemplates the social arrangements of mankind and the shifting forms of policy, fix *your* attention on the individual importance of man, as the creature of God, and a candidate for immortality.

19. Let it be your highest ambition to train up these children for an unchanging condition of being. Spare no pains to recover them to the image of God ; render familiar to their minds, in all its extent, the various branches of that *holiness*, without which *none shall see the Lord*. Inculcate the obligation, and endeavour to inspire the love of that rectitude, that eternal rectitude, which was with God before time began, was embodied

in the person of his Son, and in its lower communications, will survive every sublunary change, emerge in the dissolution of all things, and be impressed, in refulgent characters, on the new heavens and the new earth, *in which dwelleth righteousness.*

20. Pray often with them, and for them, and remind them of the inconceivable advantages attached to that exercise. Accustom them to a punctual and reverential attendance at the house of God : insist on their sanctification of the Sabbath, by such a disposal of time, as is suitable to a day of rest and devotion.

21. Survey them with a vigilant and tender eye, checking every appearance of an evil and depraved disposition the moment it springs up, and encouraging the dawn of piety and virtue. By thus *training them up in the way they should go*, you may reasonably hope that *when old they will not depart from it.*

22. We congratulate the nation, on the extent of the efforts employed, and the means set on foot, for the improvement of the lower classes, and especially the children of the poor, in moral and religious knowledge, from which we hope much good will accrue, not only to the parties concerned, but to the nation at large.

23. These are the likeliest, or rather the only expedients, that can be adopted, for forming a sound and virtuous populace ; and if there be any truth in the figure, by which society is compared to a pyramid, it is on them its stability chiefly depends : the elaborate ornament at the top, will be a wretched compensation for the want of solidity in the lower parts of the structure.

24. These are not the times, in which it is safe for a nation to repose on the lap of ignorance. If there ever

were a season, when public tranquillity was ensured by the absence of knowledge, that season is past. The convulsed state of the world will not permit unthinking stupidity to sleep, without being appalled by phantoms, and shaken by terrors, to which reason, which defines her objects and limits her apprehensions, by the reality of things, is a stranger.

25. Every thing in the condition of mankind, announces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord.

26. While the world is impelled, with such violence, in opposite directions; while a spirit of giddiness and revolt is shed upon the nations, and the seeds of mutation are so thickly sown, the improvement of the mass of the people will be our grand security, in the neglect of which the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to imminent danger, and perish like a garland in the grasp of popular fury. *Wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure.*

SPEECH OF PRINCE GALITZIN. BEFORE THE RUSSIAN BIBLE SOCIETY. 1817.

1. WERE it necessary to celebrate the opening of this anniversary with a triumphal song, we might well now sing, 'Praise the Lord, O Russia, praise thy Go': for he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the

wheat. He sendeth forth his commandment upon earth; his word runneth very swiftly.'

2. In these days of poverty and want, among many nations, our native land is protected by Almighty power from without, and is internally blessed with plenty: with these earthly advantages, the Lord is also opening the way for heavenly blessings. He is sending forth his commandment on earth, and causing his word to run very swiftly through the wide extended regions of Russia.

3. The report of the *fourth* year's transactions of this Society, which is about to be read to this general meeting of the zealous promoters of the dissemination of the written word, will shew with what rapidity this new plant is growing into a large tree. Already its roots extend from sea to sea: already many tribes and nations come and pluck the fruit of life from its boughs; even the heathen desire it for their spiritual healing. The shade of its branches extends beyond the borders of Russia. From day to day our native land covers it with nourishing dews; the liberality of our sovereign, waters it like the early and the latter rain; and, not unfrequently, the wind of the Spirit, blowing whither it listeth, sendeth upon it a fructifying cloud from distant seas.

4.—Send forth, O Word of God, Jesus Christ, send forth thy word, even unto those who strive to stop its course! Penetrate their hearts with thy words, which are spirit and life, that they may be reconciled unto that book which containeth thy truth! Increase the light of truth, and the flame of zeal and love among thy laborers in the world, (under whatever form they may administer the doctrine of thy kingdom,) according to the measure of thy gifts; that at length all strife and opposition of man may cease, and every creature hearken to the voice of thy word.

☞ The next page, in consequence of a mistake, is 229.

STATE OF FRANCE AT THE COMMENCEMENT OF HER REVOLUTION, 1794. FROM OBEIRNE'S FAST SERMON.

1. From the day that the spirit of innovation first seized and put in motion the great mass of the people, all that was base, profligate, and vicious amongst them, has been rapidly working up to the suppression of whatever was left of religion, virtue, honor, justice, or equity, yet uncorrupt and untainted.

2. Instead of those grave and solemn deliberations, those dignified and energetic councils, those cool, steady, and magnanimous exertions that have distinguished such revolutions as have given freedom, with all its blessings, to an oppressed people, all the mean passions, and sordid propensities of our degenerate nature, were immediately brought into alliance with the usurping power. The reins were instantly thrown loose to licentiousness, and the very dregs of the people brought forward, as the only instruments that could be employed with effect in such a cause.

3. All authority was declared to be an usurpation on their rights—all subordination was slavery—all distinctions of condition, and all difference in property, whether acquired by honest industry, or inherited from wise and prudent ancestors, was represented as an unjust encroachment on that equality which nature had established between man and man.

4. In the dreadful excesses which such doctrines naturally invited, the government itself took the most active part. It became an accomplice in all

the horrors, which it has been hitherto the object of all governments to prevent. Every new regulation provided for disorder—Every new decree was an enforcement of violence, rapine and murder.

5. To the daggers of the assassins, and the pikes of the sanguinary banditti, who appeared to be satiated with *the summary acts of justice*, that had so long deluged the streets of Paris with the blood of innocent victims, were substituted a legalised massacre, the inexorable sentence of the revolutionary tribunal, and the terrors of that fatal instrument of execution,* that never knows rest, that never admits reprieve.

6. Atheism was proclaimed to be seated on the altars of religion. Under its tutelary protection their empire, like that of ancient Rome, was to know no limits of territory or of time.

7. The faith of Jesus Christ, with all its mild and humane injunctions, with all its charities, and all its salutary provisions for the order, peace, and tranquillity of society, was denounced as a system unworthy of the ardent, daring, and uncontrollable spirit that inflamed the legislators of France. In their infidelity they triumphed over its doctrines—in their practice they violated its duties—in the plunder of its churches they gratified their rapacious avarice, and in the massacre of its ministers they satisfied their thirst for blood.

8. In the course of these increasing disorders, the unhappy nation became a prey to a succession of tyrants, each supplanting the other, as from his character, his habits or his profession, he appeared best

* The Guillotine.

qualified to act a part on the horrid scene. The accession of every individual to the confederacy of power, was marked by a nearer approach to the extremes of oppression, cruelty and intolerance ; and in this race of insatiable, shameless, remorseless ambition, the most forward and daring of their own accomplices rushed to their ruin.

9. The executioner of one day became the criminal of the next ; and, O ! the inscrutableness of the divine justice ! the advisers and actors in the murder of their injured Sovereign, were, in their turn, denied, by their own confederates, that mercy, which they had themselves denied to him. They clashed with the private designs of some new conspirator ; and meeting the fate of the impious and cruel Jezebel, *where dogs licked the blood of their innocent victim, dogs, in a few days, licked their blood.*

THE SURPRISE OF DEATH. FROM MASILLON.

1. The surprise which you have to fear is not one of those rare, singular events which happen to but a few unhappy persons, and which it is more prudent to disregard, than to provide for. It is not that an instantaneous, sudden death may seize you,—that the thunder of heaven may fall upon you,—that you may be buried under the ruins of your houses,—that a shipwreck may overwhelm you in the deep : nor do I speak of those misfortunes whose singularity renders them more terrible, but at the same time less to be apprehended.

2. It is a familiar event ; there is not a day but furnishes you with examples of it ; almost all men

are surprised by death ; all see it approach, when they think it most distant ; all say to themselves, like the fool in the gospel ; “ Soul, take thine ease, thou hast much goods laid up for many years.”

3. Thus have died your neighbours, your friends, almost all those of whose death you have been informed ; all have left you in astonishment at the suddenness of their departure. You have sought reasons for it, in the imprudence of the person while sick, in the ignorance of physicians, in the choice of remedies ; but the best and indeed the only reason is, that the day of the Lord always cometh by surprise.

4. The earth is like a large field of battle where you are every day engaged with the enemy ; you have happily escaped to-day, but you have seen many lose their lives who promised themselves to escape as you have done. To-morrow you must again enter the lists ; who has assured you that fortune, so fatal to others, will always be favorable to you alone ? And since you must perish there at last, are you reasonable in building a firm and permanent habitation, upon the very spot which is destined to be your grave ?

5. Place yourselves in whatever situation you please, there is not a moment of time, in which death may not come, as it has to many others in similar situations.

6. There is no action of renown, which may not be terminated by the eternal darkness of the grave ; Herod was cut off in the midst of the foolish applauses of his people : No public day which may

not finish with your funeral pomp; Jezebel was thrown headlong from the window of her palace, the very day that she had chosen to shew herself with unusual ostentation: No delicious feast which may not bring death to you; Belshazzar lost his life when seated at a sumptuous banquet: No sleep which may not be to you the sleep of death; Holofernes, in the midst of his army, a conqueror of kingdoms and provinces, lost his life by an Israelitish woman, when asleep in his tent: No crime which may not finish your crimes; Zimri found an infamous death in the tents of the daughters of Midian: No sickness which may not terminate your days; you very often see the slightest infirmities resist all applications of the healing art, deceive the expectations of the sick, and suddenly turn to death.

7. In a word, imagine yourselves in any circumstances of life, wherein you may ever be placed, and you will hardly be able to reckon the number of those who have been surprised by death when in like circumstances; and you have no warrant that you shall not meet with the same fate. You acknowledge this; you own it to be true; but this avowal, so terrible in itself, is only an acknowledgment which custom demands of you, but which never leads you to a single precaution to guard against the danger.

THE UNCERTAINTY OF LIFE. FROM THE SAME.

1. The hour of death is uncertain; every year every day, every moment may be the last. It is then a mark of folly to attach one's self to any thing which

may pass away in an instant, and by that means lose the only blessing which will never fail. Whatever, therefore, you do solely for this world should appear lost to you ; since you have here no sure hold of any thing ; you can place no dependence on any thing ; and you can carry nothing away but what you treasure up for heaven.

2. The kingdoms of the world, and all their glory, ought not to balance a moment the interests of your eternal state ; since a large fortune and an elevated rank will not assure to you a longer life than an inferior situation ; and since they will produce only a more bitter chagrin on your death beds, when you are about to be separated from them forever. All your cares, all your pursuits, all your desires ought, then, to centre in securing a durable interest, an eternal happiness, which no person can ravish from you.

3. The hour of death is uncertain : You ought then to die every day ;—not to indulge yourselves in an action in which you would be unwilling to be surprised ;—to consider all your pursuits as the pursuits of a dying man, who every moment expects his soul will be demanded of him ;—to perform all your works as if you were that instant to render an account of them ;—and since you cannot answer for the time which is to come, so to regulate the present that you may have no need of the future to make reparation.

4. In fine, The hour of death is uncertain : Do not then defer repentance ; do not delay to turn to the Lord ; the business requires haste. You cannot assure yourselves even of one day ; and yet you put

off a preparation for death to a distant and uncertain futurity.

5. If you had imprudently swallowed a mortal poison, would you delay, to some future time, to apply a remedy which was at hand, and which alone could preserve life? Would the death which you carried in your own bosom admit of delay and remissness? This is precisely your condition. If you are wise, take immediate precaution.

6. You carry death in your souls, since you carry sin there. Hasten then to apply a remedy; every instant is precious to him who cannot assure himself of a single one. The poisonous draught which infects your soul will not permit you to continue long; the goodness of God as yet offers you a remedy; hasten then to improve it, while time is allowed you.

7. Can there be need of exhortations to induce you to resolve upon this? Ought it not to suffice that the benefit of the cure is pointed out to you? Would it be necessary to exhort an unfortunate man, borne on the billows, to make efforts to save himself from destruction? Ought you then to have need of our ministrations on this subject?

8. Your last hour is just at hand; in the twinkling of an eye you are to appear before the tribunal of your God. You may usefully employ the moment which remains. The most of those who die daily under your eyes, suffer that moment to pass, and die without improving it. You imitate their negligence; the same fate awaits you; like them, you will die before you have begun to lead better lives. They were warned of their danger, and you also are warned; their unhappy lot makes no impression up-

on you, and the death which awaits you will have no more effect upon those who shall survive.

9. There is a succession of blindness which passes from parents to children, and which is perpetuated on the earth ; all determine to reform their lives, and yet most people die before they commence the work of reformation.

THE STATE OF THE JEWS.

By Rev. J. W. Cunningham, before the London Jews' Society.

PART I.

1. Let us now come to a fourth period, viz. to our own days. And here it is necessary to observe that, notwithstanding the continued unbelief and disobedience of the Jews, the merciful intentions of God towards his prostrate people are as obvious and prominent now, as at any other period of their history.

2. It is true that they are fallen,—fallen as those must expect to fall, who “ trample under foot the Son of God, and count the blood of the covenant an unholy thing ”—fallen as you and I must expect to fall, if, when God stretches out the golden sceptre of mercy, we refuse to take hold of it.

3. They are indeed fallen,—but is the patience of God, therefore, towards them exhausted,—has he no mercies in store for them,—does he mean to leave them in the dust,—shall the banner of falsehood forever float upon the towers of the Holy City,—shall the daughter of Zion sit forever in her gate mourning and desolate ?

4. "Search the scriptures," my brethren, unrol any page of the prophetical volume, and what do you find? Promises I may venture to say, almost countless in their number, and immeasurable in their extent, renewing to the Jews the charter of their hopes, and triumphs, and joys, promising the Messiah for a King, and "the uttermost parts of the earth for their possession!"

5. "I will strengthen the house of Judah, and I will save the house of Joseph: and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and I will hear them; I will hiss for them, and gather them; for I have redeemed them: They shall remember me in far countries; and they shall live with their children, and turn again."—But it is needless to multiply extracts of this kind. They abound in the sacred volume.

6. Whenever the harp of Zion sounds, the song of their future triumph is heard. Whenever the hand of prophecy rends the veil from future events, and displays to us the glories of the last days, it always points to the Jews as first in the procession of worthies—as leading the march of universal victory—as resuming their lost precedency over an evangelized world.

7. The ultimate triumphs of christianity itself are represented as, in a measure, suspended upon the conversion of the Jews. The world is to wait for them. The hand of eternal mercy is to be unchained only by their conversion. The earth is not to be

watered by the richest dews of heaven, till the vine flourishes upon the holy hill."

8. "The principle on which the Society proceeds, is this: It discovers in the sacred writings a general injunction to preach the gospel to all nations. No people being excluded from the blessing, the servant of God naturally searches out those points of the universe where his attempts are likely to be most profitably conducted. Amongst others, he finds a people partly mixed up with the mass of Christian society, and partly collected in the very centre of Europe; either living in the light of Christianity, or touching upon the confines of it.

9. He finds, moreover, that the conversion of that nation, thus eligibly circumstanced for instruction, is to precede the general conversion of the world. He discovers that this people have always been a peculiar object of the divine dispensations, and that almost every movement of Providence points to them.

10. Is it then wonderful that their conversion should become a favourite object to the devout student of the Bible,—that he should begin his labors at a point, where he knows that partial success will pave the way to the general success,—that he should cheer his fainting hopes with looking on the star which God hath lighted up in the dark horizon of Judea,—that he should follow its guidance, and should there choose to combat with unbelief, at the point where the triumph of faith is to be achieved?"

PART II.

11. "It has been said by some, "We discover no particular encouragement to undertake the conver-

sion of the Jews at the present moment, either in the present circumstances of our own country, or in those of the world in general."

12. To this, I reply, that I do discover such encouragement. I discover it in the dislocation of the Mahometan power, which has always been the grand political barrier to Jewish restoration. I discover it in the concurrent testimony of the most able interpreters of prophecy, that the period for the restoration of the Jews is fast approaching. I discover it in the fact, that many of the Jews themselves entertain the same opinion. I discover it in the remarkable circumstance, which seems to be well authenticated, of many Jews having manifested of late a singular disposition to migrate to their own land.

13. I discover it in the unprecedented facilities provided in our own age and country, by our commercial connexions, by our naval preponderance, and above all, by the very general spirit of religious zeal and enterprise which God has so mercifully awakened in this favoured country. I discover it in the means supplied for the operations of this Society, and the operations of other Societies; by the circulation of Bibles, and of Missionaries abroad, and by the erection of schools, upon a new and powerful principle at home.

14. I discover it in the fact of the almost instantaneous erection of a Society, combining so much of the virtue, talents, and wealth of the country, and successful beyond all hope in its application to public benevolence. These are facilities, my brethren,

which in my judgment, no individual can safely neglect to employ. These are calls which I, for one, am afraid not to obey.

15. We have much lost time to redeem,—many past injuries to cancel,—many and countless obligations to this afflicted people to repay. As I stand here I seem to hear the voices of those Jews who evangelized the world, calling for some return to their country. I hear again the voice of *Him*, who condescended to spring from a Jewish mother, and to dwell upon its favoured soil, calling upon us to teach all nations, “*beginning at Jerusalem.*” And hearing such invitations, I desire myself to obey them ; and I feel it incumbent on me to say to you—Come, and let us join hand and heart in this great work.

PART III.

16. I remember to have heard the late venerable Bishop Porteus, not long before his death, standing as it were upon the verge of heaven, and thence, perhaps, catching some more than common glimpse of the glories within, use his expiring strength to stimulate his countrymen to become the Apostles of the land of Israel. And surely there is no title and no apostleship which we should more anxiously covet.

17. There are some who imagine that we are too prodigal in the distribution of the Bible. To them I say—look at Judea. Behold a people suffering a famine of the word of God. Remember that Christians have never repaid the ancient people of God for the gift of *their* Scriptures, by the present of *ours* in *their own language*. Remember that the oracles of the promised land are now silenced, the Urim and the

Thummim removed, the Shechinah withdrawn, the altar overthrown, and its fires extinguished.

18. Instead then of indulging a penurious spirit in the distribution of these celestial treasures—as you have freely received, freely give. Endeavor to turn back the stream of divine knowledge to fertilize the land in which it rose.

19. There are others who conceive that our Missionary efforts are fruitlessly exhausted in barbarous regions. To them I say—Behold in Judea a sphere precisely adapted to your wishes. You may there find the mind in every stage of advancement or degradation, from the wandering Arab to the superstitious Monk.

20. You may there try every experiment upon men, which zeal or benevolence can dictate. You may there, under the divine blessing, attempt the work of evangelizing under every modification ; either, as it were, to hew out the Christian from the rock of Mahometanism, or to chisel and mould him to the standard of the sanctuary from the disfigured forms of popery.

21. You have, there, in short, a sphere of Missionary enterprise, in which literature and talents may assist to do the work of religion ; in which the genius of devotion may be still supposed to linger ; in which a new spark may re-illumine the decayed fires, where zeal, instead of exhausting itself in the unpropitious atmosphere of idolatry, will be refreshed by every surrounding scene—where the Missionary will see in every spot some beacon for the apostate, some record for the religion of his fathers, some memorial of his Saviour and his God.

EXTRACT FROM THE EIGHTH REPORT OF THE
JEWS' SOCIETY, LONDON.

PART IV.

1. We have formed the most enlarged expectations of the effects of the circulation of the Hebrew New-Testament Scriptures among the House of Israel. If on such a subject we may be allowed to express the extent of our hopes in figurative language, we trust that the banner of the Cross shall be once more unfurled on the mountains of Judah ; not stained, as in the days of the Crusaders, with the blood of myriads slain in battle, but dyed with that blood which flowed upon Calvary for the salvation of a lost world.

2. Elevating this sacred standard,* we hope that a new host of Jewish Missionaries shall go forth, and *that, by this sign, they shall conquer.* Exhibiting to the eyes of the House of Israel, the simple, but deeply mysterious truth, that *God was in Christ reconciling the world unto himself, and not imputing unto men their trespasses,* we anticipate that now, as in the days of the Holy Apostles of our Lord, this doctrine shall prove itself to be the power of God unto salvation, to the Jew first, and also to the Greek, pulling down strong-holds, and casting down imaginations, and every high thing that ex-

* All the inhabitants of the world and dwellers upon earth shall see the lifting up, as it were, of a banner upon the mountains ; and shall hear the sounding, as it were, of a trumpet. Vid. Bishop Horsley's Trans. of 18th. Isa.

alteth itself against the knowledge of God, and bringeth into captivity every thought unto the obedience of Christ.

3. In order, however, to its producing these glorious effects, the preaching of the Cross of Christ must be accompanied with the Holy Ghost poured out from on high ; and it becomes us to remember that this is to be expected only in answer to fervent and importunate prayer.

4. Suffer, then, your Committee to exhort and beseech you to abound more and more in this duty. If the preaching of the Gospel to the Jews have not yet produced greater visible effects, it may be because Christians have not prayed without ceasing for their elder Brethren of the House of Israel,

5. We may have too often satisfied ourselves with giving pecuniary aid, and contributing our personal services ; not remembering that God bestows no spiritual blessings to the most unbounded liberality, and the most unwearied labors, unless they are sanctified by the spirit of prayer.

6. Should an unusual spirit of intercession for the lost sheep of the House of Israel be poured out upon the Members of this Society, increasing tokens of the Divine favor to this Institution, and through it to the House of Israel, will, doubtless, at no distant time, be vouchsafed in answer to such supplications.

7. We conclude this, by remarking that perhaps even now the animated exhortation of the evangelical prophet Isaiah, addressed to the Church of God, in the last ages, has been heard by us,—and it may be, that our present sincere, though feeble, endeavors, are evidence of our having begun to

give obedience to it :—*Go through, go through the gates ; prepare ye the way of the people : cast up, cast up the highway : gather out the stones : lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world : Say ye to the Daughter of Zion, Behold thy Salvation cometh : behold his reward is with him, and his work before him. And they shall call them. The holy people, The redeemed of the Lord ; and thou shalt be called, Sought out, A city not forsaken.*

**SPEECH OF GEORGE GRIFFIN, ESQ. BEFORE THE
AMERICAN BIBLE SOCIETY, IMMEDIATELY AFTER
ITS FORMATION IN NEW-YORK, MAY, 1816.**

PART I.

1. I am persuaded that there is no person present, who does not feel the inspiration of this occasion. For myself, I congratulate my country, that we now find on her annals the name of *The American Bible Society*.

2. This is an occasion to awaken the best feelings of the heart. We are assembled, not to rouse the rancour of political zeal ;—not to arrange plans of foreign conquest ;—not to shout the triumphs of victory : we have a nobler object ;—to aid the march of the everlasting Gospel through the world,—to spread abroad a fountain, whose waters are intended for the healing of the nations.

3. The design of this august institution is not merely to relieve the wants of our own country, but to extend the hand of charity to the most distant lands ; to break asunder the fetters of Mahometan imposture ; to purify the abominations of Juggernaut : to snatch the Hindoo widow from the funeral pile ;

to raise the degraded African to the sublime contemplation of God and immortality ; to tame and baptize in the waters of life the American savage ; to pour the light of heaven upon the darkness of the Andes ; and to call back the nations from the altars of devils to the temple of the living God.

4. These high objects are to be accomplished by the universal promulgation of the Bible ; the Bible—that volume conceived in the councils of eternal mercy, containing the wondrous story of redeeming love, blazing with the lustre of Jehovah's glory ;—that volume pre-eminently calculated to soften the heart, sanctify the affections, and elevate the soul of man ; to enkindle the poet's fire, and teach the philosopher wisdom ; to consecrate the domestic relations ; to pour the balm of heaven into the wounded heart, to cheer the dying hour, and shed the light of immortality upon the darkness of the tomb.

5. I reiterate the mighty term—the BIBLE ; that richest of man's treasures—that best of Heaven's gifts. Amazing volume ! In every of thy pages, I see the impress of the Godhead.

6. How divine are thy doctrines, how pure thy precepts, how sublime thy language ! How unassuming is the tenderness of an Otway, or an Euripides, when compared with the heart-touching pathos of thy David or Jeremiah ! How do the loftiest effusions of a Milton or a Homer sink, when contrasted with the sublimer strains of thine Isaiah or Habakkuk !

7. And how do the pure and soul-elevating doctrines of thy Moses or thy Paul look down, as from the

height of heaven, upon the grovelling systems of a Mahomet or Confucius! Give this Bible an empire in every heart, and the prevalence of crime and misery would yield to the universal diffusion of millennial glory.

8. Destroy this Bible; let the ruthless arm of infidelity tear this sun from the moral heavens, and all would be darkness, and guilt, and wretchedness; again would

“Earth [feel] the wound, and nature from her seat,
“Sighing through all her works, [give] signs of wo,
“That all was lost.”

PART II.

9. Eighteen centuries ago, the divine Author of our religion, about to ascend to his native heavens, pronounced with his farewell voice, “Go ye into all the world, and preach the gospel to every creature.” A little band of Christian heroes obeyed the heavenly mandate; and, clothed in their Master’s armour, encountered and overcame the united powers of earth and hell.

10. But the apostolic age did not always last. Seventeen hundred years have since elapsed, and more than three-fourths of the human family are still enveloped in Pagan or Mahometan darkness. A lethargy, like the sleep of the sepulchre, had long fastened itself on the Christian world.

11. It was the tremendous earthquake of modern atheism, that roused them from this slumber; and while, during the last twenty years, the vials of God’s wrath have been pouring upon the nations, convulsing to its centre this distracted globe, the Bible has re-commenced its triumphs.

12. This tree of Heaven's planting has stood and strengthened amidst the prostration of thrones, and the concussion of empires. The apostolic age is returning. The countries of Europe, which lately rung with the clangor of arms, are now filled with Societies for the promulgation of the Gospel of peace.

13. Through those fields but lately drenched in human blood, now flow the streams of salvation. Europe is bending under the mighty effort of extending redemption to a world. Kings and emperors are vying with the humblest of their subjects in this stupendous work. The coffers of the rich are emptied into heaven's treasury, and there also is received the widow's mite.

14. But there is one nation which has stood forth pre-eminent in this career of glory. With the profoundest veneration, I bow before the majesty of the British and Foreign Bible Society. This illustrious association, (its history is recorded in heaven, and ought to be proclaimed on earth,) has been instrumental in distributing a million and a half of volumes of the word of life; and has magnanimously expended, in a single year, near four hundred thousand dollars for the salvation of man. This transcendent institution is the brightest star in the constellation of modern improvements, and looks down from its celestial elevation on the diminished glories of the Grecian and Roman name.

15. The electric shock has at length reached our shores. Local Bible Societies have been heretofore established in this country; but they wanted extent

of means. comprehensiveness of design, and consolidation of action.

16. It was to be expected, and the Christian world had a right to expect, that the American nation would arise in the majesty of its collected might, and unite itself with the other powers of Christendom, in the holy confederacy for extending the empire of religion and civilization. This auspicious era has now arrived.

17. The last week has witnessed an august assemblage of the fathers of the American Churches, of every denomination, convened in this metropolis from all parts of the country, not to brandish the sword of religious controversy, but to unite with one heart, in laying the foundation of the majestic superstructure of the American Bible Society.

18. Athens boasted of her temple of Minerva; but our city is more truly consecrated, by being the seat of this hallowed edifice. It is not a mosque containing, or reputed to contain, the remains of the Arabian prophet, but a fabric reared and devoted to the living God by the united efforts of the American Churches.

19. Fellow-citizens ! will you coldly receive this honor, or will you not rather show yourselves worthy of this sacred distinction ? I am persuaded, that your munificence and zeal in this holy cause will be recorded as an animating example to the nation. For to whom should it be reserved to electrify this western continent, but to the London of America ? Our country has long stood forth the rival of England in commerce and in arms ; let her not be left behind in the glorious career of evangelizing the world.

MR. JAY'S SPEECH BEFORE A MEETING HELD IN
THE CITY OF NEW-YORK, IMMEDIATELY AFTER
THE FORMATION OF THE AMERICAN BIBLE
SOCIETY.

PART I.

1. Allow me, sir, to second the motion which has just been made, and at the same time, to congratulate this assembly on the event which has called them together, and upon the unanimity with which it has been brought about.

2. When we consider the multiplied divisions which exist in this extensive country ; the animosities of political parties, the multitude of our religious sects, the local interests and jealousies, that have so often impeded or defeated the most salutary undertakings, we have reason to be astonished at the perfect unanimity, which has, in this instance, prevailed among delegates from widely distant parts of the union, and of various political and religious denominations. It marks, indeed, the finger of Providence, that always provides means for the accomplishment of its own great and beneficent purposes.

3. Under Providence, this unanimity can only be ascribed to the strong sense of duty in those who composed the Constitution, which we have heard, and to the singleness of object they had in view. The latter, I esteem the great characteristic, which I trust, will render the American Bible Society an honor to the country, and a blessing to the world.

4. Our efforts in the great cause of diffusing Christianity, when compared with those of other nations,

have hitherto been small. Not that we have wanted means ; for, except during a short interval, we have been blessed with peace and with abundance. Nor will I impute it to want of zeal for the happiness of mankind. But our efforts have been separately made, and were, therefore, feeble. We have now a common centre in which we can unite ; we have now a cause in which all can join.

5. Our object is to distribute the Holy Scriptures without note or comment. At this, no politician can be alarmed, no sectary can be reasonably jealous. We shall distribute no other book, we shall teach no disputed doctrine. Laying aside for this purpose the banners of our respective corps, we assemble under the sole standard of the great Captain of our salvation. We endeavor to extend his reign, and in his name alone we contend.

6. Need I mention the importance of the great object we have in view ? It has been already so eloquently displayed, that I shall not attempt it. But I may be permitted to notice some minor topics which have been less insisted on. Do we wish to improve the *temporal* condition of the human race ? Then experience has shown, that Christianity is the most efficient agent.

7. Survey the world—Where have barbarism and ignorance, and superstition, and cruelty, and all the demons of darkness their abodes ? Where, but in those unhappy regions that sit in darkness and the shadow of death, deprived of the light of the gospel of Christ ? And where do you find knowledge, and humanity, and charity ? Where do the sciences and the arts reside ? Where does commerce flourish ?

Where does liberty dwell? No where but in the Christian world.

8. Christianity enlarges the mind while it purifies the heart. It expands our views, it animates us with the most powerful motives, and while it teaches that we are members of the great family of mankind, it enables us to perform the duties which that relation imposes.

9. While Mahommedan nations have long been stationary or retrograde; while the inhabitants of India continue to practise their bloody and abominable rites; while most other pagans are sunk almost below the condition of the brutes that perish; the Christian world has advanced with rapid strides in civilization, in wealth, in humanity, in every thing that contributes to temporal prosperity, as well as in the virtues which fit us for immortality.

PART II.

10. It may be objected, that what are termed the dark ages, succeeded the promulgation of the Christian religion. But why were those ages dark? Because the light of the gospel was hid. The Bible was concealed with jealous care from the people. It could be read only in an unknown tongue by the clergy themselves. The laity, like the Abyssinians of the present day, were but nominally Christians, knowing little of their Redeemer, except his name; and having no religion but outward ceremonies and empty forms.

11. At length the Reformation dispersed the clouds of ignorance, disenthralled both the bodies and the minds of men, and laid the foundation of civil

as well as of religious liberty. The Gospel was again promulgated, its doctrines were taught, inquiry was awakened, corruptions were purified, and at length, even the Church, from which the Protestants separated, has been greatly reformed.

12. Since that glorious era, knowledge has been uniformly increasing, and with it all that adorns society, and all that sweetens life. That Gospel light, which dawned at the Reformation, has since grown brighter and brighter. Its beams, though occasionally obscured by clouds, have become more and more fervent, till at length, darting from the meridian, they warm as well as enlighten.

13. The nations of Europe are now awake and active ; they have sent forth the gospel into all lands, and its sound unto the ends of the earth. Their exertions are strenuous and unremitted. They eagerly emulate each other in the glorious strife. And shall we alone be idle ? Blest as we are with opulence and ease, shall we be less grateful to Him who gives them, than nations wasted with war ?

14. Surely, Sir, we shall not refuse to run the race which is set before us, nor to contribute towards the cause of mankind. What charity can be greater, to what can there be stronger motives ?

15. How many are there who thirst for military glory ; and what sacrifices would they not make to obtain it ! We have long been spectators of the great tragedy which has been acted on the theatre of Europe, and our imaginations have become inflamed.

16. We have beheld mighty hosts encountering each other ; desperate battles fought, and victories won. We think of the triumphant march, the blood-

stained banner, the captured artillery, and all the pride, pomp and circumstance of glorious war, till many among us would willingly face danger and death itself, to acquire a renown equal to that of some favourite hero.

17. Yet the laurel of the conqueror grows only in a soil which is moistened with blood. It is stained with the tears of the widow, and it thrives in the midst of desolation.—Nor is it durable : amid all the annals of destruction, how few are the names which we remember and pronounce !

18. But is there glory which is pure and enduring, and which deserves to be sought? Yes, the love of fame is a noble passion, given us not to be extinguished, but to be used aright. There is a glory which a wise man will covet, which a good man will aspire to, which will follow him from this world to the next ; and there, in the presence of an assembled universe of angels, and of just men made perfect, place a crown upon his brows that fadeth not away.

PART III.

19. It is the peculiar province of the clergy to teach how to acquire this heavenly crown ; but I may be permitted to say, that an irrevocable decree has gone forth, an inviolable promise has been made, that they, who turn many to righteousness, shall shine like stars forever and ever.

20. But how shall those who are doomed to business and labor, turn many to righteousness? Such is the constitution of human society, that all cannot be missionaries ; all cannot apply themselves to the spiritual concerns of others. This Society en-

ables all to contribute to the spiritual improvement of all.

21. The Bible is the best of missionaries. It will reach where no preacher can penetrate ; it will preach where he cannot be heard ; it will reprove, alarm, advise, console in solitude, when no passion interferes to drown its voice. Of these missionaries thousands may be sent abroad, and where the seed is abundantly sown, we may reasonably hope for an abundant harvest.

22. Though the diffusion of the scriptures is the great end of our Institution, yet another blessing will also spring from it. Too long have Christians been divided. Sect has been opposed to sect ; angry controversies have agitated the church ; misrepresentations have been made, and believed ; and good men, who ought to have loved each other, have been kept asunder by prejudices, which were the offspring of ignorance.

23. In this Society the most discordant sects will meet together, engaged in a common cause ; prejudices will abate ; asperities will be softened ; and when it is found, as undoubtedly it will be found, that the same love of God and of man animates all real christians, whatever may be their outward rites, or forms of ecclesiastical discipline, that most of them agree in fundamental doctrines, and that their differences principally relate to points of little practical importance, there must be an increase of brotherly love, and of a truly catholic spirit.

24. Sir, I pretend not to see more clearly than others through the dim veil of prophecy, but if the predictions which foretel a millennial period of happiness on earth, are ever to be literally fulfilled, it

can only be by the accomplishment of another prophecy, that "The knowledge of the Lord shall cover the earth, as the waters cover the sea." Let us then be blessed instruments in the diffusion of this knowledge, that having contributed to the triumph of the Redeemer's cause, we may be permitted to partake it. Then we shall be entitled to address the Christian Church in the exalting strains :

The seas shall waste, the skies in smoke decay ;
 Rocks fall to dust, and mountains melt away ;
 But fix'd his word, his saving power remains,
 Thy realm forever lasts, thy own Messiah reigns.

EXTRACT FROM LORD TEIGMOUTH'S SPEECH BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY, AT THEIR 12th ANNIVERSARY.

1. " To discover a spot on which Christians of all denominations might meet in friendly communion, to devise a labor of love in which all might cordially and conscientiously co-operate, seemed an attempt exceeding the combined powers of human ingenuity and benevolence.

2. This, however, has been accomplished by the instrumentality of the British and Foreign Bible Society, which has itself become the centre of that beautiful union of the divided Members of the Christian Community, now for the first time exhibited to the world.

3. We see, as it were, the very soul of Charity, embodied in the form and substance of our Institution, diffusing a vital warmth, subduing prejudice, expand-

ing the affections, and animating the Members of it with love to God and man.

4. "God grant," says the pious and venerable Head of the Zurich Clergy, and I wish to adopt the spirit of his prayer—"God grant that this new union among so many lovers of Christian truth, may daily take deeper root, in order that it may administer largely to the growth of that holy and venerable Church, which our gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, 'There shall be one fold and one Shepherd.' "

5. "What a magnificent and sublime spectacle is even now presented to us, in the contemplation of the numerous Bible Societies spread over the face of the earth, animated by one spirit, and operating by the same means to the same benevolent end ! What an opening for the most glorious hope ; what an excitement to active and emulous exertion, are afforded by the contemplation !

6. But our hope and gratification would be more enlarged, if we could bring before us, in a visible form, the effects produced by the charitable labors of these Associations ; if we could collect into one view the numerous instances in which the Scriptures distributed by them have proved the source of consolation, hope, and joy, to the poor, the desolate, and the afflicted ; of reclaiming the vicious, of edifying the well-disposed, and of kindling the flames of charity, piety, and devotion, in the human breast.

7. Of this we are assured, that the comfort of individuals in this life, as arising out of the hope of a

glorious immortality, the peace, order, and happiness of society will ever be in proportion to the influence of that holy Book, which we circulate and recommend, on the hearts and lives of mankind.

8. It is sufficient for us to know that we have labored to promote these blessed results ; and we may, with humble confidence, leave to *Him*, whose grace descends as the dew, the growth and increase of the seed of the word which we have so abundantly sown. In this confidence, I trust that the British and Foreign Bible Society, which will ever be deemed the glory of this kingdom, will also prove a main pillar of its lasting prosperity."

EXTRACT FROM THE SPEECH OF CHARLES GRANT,
JUN. ESQ. DELIVERED ON THE SAME OCCASION
AS THE PRECEDING, ON A MOTION OF THANKS
TO AUXILIARY SOCIETIES.

1. " But what is it that shall render our thanks worthy of this universal acceptance? What is our connection with those to whom we offer them ?* By what ties are we bound to them ?"

2. We give a part of his reply : " We are bound to them by sacred ties, by congenial feelings, by kindred affections : we have with them common joys, and common sorrows ;—hopes interwoven with our immortal nature ; union endeared by those common hopes and common sorrows.

3. I speak of sorrows, and yet I have called this a festival. In ordinary festivals we exclude every thing

* The Auxiliary Societies.

of distress : in the ordinary scenes of festal relaxations we forget (if we *can* forget) that there are in the world around us griefs most agonized which cannot be relieved,—sympathies most dear which must be broken—friendships most united, which must be dissolved—hearts most knit together, which must be torn asunder.

4. We forget, that there is one pillow on which every head must rest, every eye be closed. We forget that there is one narrow house, to which no wealth can impart comfort, to which no dignity can confer lustre, from which no power can give exemption.

5. But here these topics are legitimate and necessary ; because here, as the basis and motive of our meeting, we aver the frail and precarious tenure, on which we hold and enjoy life ; because it is the very charm of our Society, that it connects together the common wants and common sorrows of mankind.

6. But our connection with those to whom we are offering our thanks does not rest here : it is not only because we have common sorrows, but because we have common hopes also. Whatever is most interesting to the reason, elevating to the affections, consolatory to the sorrows, animating to the hopes of all mankind, is combined in the volumes which we distribute.

7. To every pain, they give its suitable alleviation ; to every distress, its best remedy ; to parted friendship, they hold forth re-union ; to sickness, unfading health ; to death, they open prospects beyond this world ; to the anguish that kneels over the grave, the hope that triumphs in the resurrection.

8. These are the ethereal visitants that descend to mix with men. It is in the solitude of grief, in the desertion of anguish, that the eye, purified by tears, discerns the celestial guests : In the ordinary commerce of the world they are more obscured.

9. These hopes are like the stars that brighten the firmament of night : In the glare of day, in the meridian brightness of the sun, they are unobserved ; but when the traveller is alone in the darkness, when he anticipates an impenetrable night, he then observes the fires that are kindled in the firmament to guide and cheer his steps.

10. It is on these hopes, and these sorrows, common to our whole race, that our union is founded ; to sustain these hopes, and to cheer these sorrows, is the common object which binds every patron to our society. So long as we rely on these two emotions of our common nature, our union will be profound as our sorrows, and unfading as our hopes. No weakness will be produced by extending our efforts ; the more we enlarge our limits, the deeper will be our foundations : the wider we diffuse our exertions, the more triumphant will be their energy."

EXTRACT FROM REV. C. D. BRERETON, IN SUPPORT
OF THE MISSIONARY SHIP FUND, FOR MAINTAIN-
ING REGULAR INTERCOURSE WITH AFRICA.
SEPT. 1815.

1. It may appear to some visionary to employ a ship in assisting missionaries to preach the gospel.

If this point be examined, I think nothing can be more reasonable, or have a stronger claim to our support.

2. Many false notions have been entertained of Missionary Societies. They have been considered as speculations in a sacred cause, which may or may not succeed. We have been willing to contribute a small sum, as a matter of trial ; but here our interest has ended. But, my lord, holy attempts like these originate in the command of God, and rest upon his promise and his power.

3. We have imperfectly esteemed the missionaries themselves. They have been sent out : they have had our admiration ; but we have not followed and cheered them in their course, with our sympathy and regard. The missionary has been considered as too elevated to look for, and too hardy to need, any affection from us, when once sent forth.

4. But nothing can be more contrary to the truth. However elevated in the faith, however braced and girded for their warfare, however willing to suffer the loss of all things and count them but dross ; they have always been comforted by the knowledge of the love and sympathy of their Christian Brethren.

5. The whole of Missionary Biography proves that missionaries have been more remarkable for tenderness and keenness of feeling, than even for decision and determination in conduct. They have often been comforted by assurances of regard—they have often been helped forward by seasonable supplies ; and will not the missionaries sent out by us be comforted by pledges of our love and seasonable assistance from us ?

6. And how can we better testify that love, and convey that assistance, than by making it an express object ! When their settlements are burnt and destroyed (as they have been) will it not support them to know that the next arrival from England will supply them with the means of resuming their labor of love ? When their fellow soldier is cut off by the stroke of death, will it not alleviate their sorrow to know that fresh laborers are on their voyage to assist them in their holy enterprize ?

7. Surely we may suppose, that recollections of past tokens of regard, and anticipations of future support, may communicate comfort even to a missionary, in many a dreary moment.

8. High and elevated as was the soul of St. Paul, how did he feel these things ? When a prisoner at Rome, how did he feel a present sent to him from the Philippian Church ? It was *an odour of a sweet smell*. When in peculiar distress in Macedonia, *troubled on every side*, by what means was he comforted ? *God who comforteth them that are cast down, comforted him by the coming of Titus*.

9. This great apostle thought it not beneath his office to make travels and voyages from church to church, and from country to country ; to collect from the liberality of some, and to distribute to the necessity of others.

10. On these Christian principles, the present plan seems expedient and rational, inasmuch as it is calculated to facilitate communications between the missionaries and ourselves ; and to nourish, therefore, the motives of action in both.

11. Nor will this holy traffic be without a reward and a recompense to us. The vessel will bring back at regular seasons tidings from those who have gone forth, through our means, to preach the gospel in heathen lands. And be these tidings gloomy or joyful, they must convey to every christian heart interest and satisfaction.

12. Be they gloomy—will it not be a satisfaction to know, that we have assisted the suffering missionaries when they most needed assistance ? Be they joyful—will it not be a delight to partake of their joy, and the joy of heaven over sinners that repent ? The interchange of such feelings and convictions, so much in the nature of Christianity, cannot fail to do good ; and methinks *the merchandise of them is better than the merchandise of silver, and the gain thereof than much fine gold.*

EXTRACT FROM THE SPEECH OF REV. MR. BICKERSTETH, ON THE DANGER OF SENDING MISSIONARIES TO AFRICA. SEPT. 1815.

1. If the danger be objected to us, I answer by asking how do we reason in worldly matters ? If a hostile kingdom is to be invaded, Wellington shall have his 100,000 of our noblest and bravest men—the first men in the country : they shall be exposed to most tremendous danger ; thousands of them shall fall ; and yet Wellington will not stop till he reaches the head-quarters, and triumphs in the very capital of our enemy. I need not speak the praise of Wellington—then blame not in us, what you commend in him.

2. *We* are called upon to send an invading army into the kingdom of darkness, under the banners of that Mighty Prince, who never yet failed of success. Let not British Christians be less valiant than British Soldiers. Our hope is more glorious, our reward more illustrious, our success more certain, and it will bring more abundant benefits to man.

3. The love of country induces the soldier to give up friends and relatives, and all that is dear to him. The love of country, the love of mankind, and the love of the Saviour—all unite to constrain the Missionary to give up all he can for Christ; and if it does so, is it not ours to support him in this warfare?

4. If it be said, "We see few signs of success in Africa," I answer, It is the peculiar property of faith, to excite us to labor in the performance of a plain duty, though the reward be unseen, depending upon the promise that it shall eventually succeed; and I answer again, Many missionary attempts, which have ultimately been greatly blessed, have at the beginning had great discouragements. That noble Mission of the Baptists, which now fills the Christian world with admiration, did not, for a long season, seem at all to prosper: nor, as you have heard, are we without success in Africa.

5. My Lord—when I look back upon the long, dark, and dreary night of Paganism, and when I observe again the various degrees of success which God has given to the prudent exertions of all his servants, of every denomination, in every part of the world, methinks I see the first appearance of the dawn of a better day.

6. I behold the Sun of Righteousness rising, with healing in his wings, upon a benighted world—the first streaks of his approach paint the horizon—a cheering and comfortable tinge glows in the sky—the edges of the clouds grow brighter and brighter—the shades of night recede, and the people that walk in darkness shall yet see the great Light of the world.

7. Did our opponents wish to hinder our success, which I will never believe they do, they could sooner stop the advance of the splendid luminary of the heavens, than retard the progress of that infinitely more glorious Sun, which is the *light to lighten the Gentiles*, and will yet be *the glory of Israel*.

8. Africa may indeed now be as still as the waters of the most retired and embosomed lake ; but my lord, that stone of the gospel is yet to be thrown in, which will not only make a circle in its own immediate neighborhood, but a wider and wider and still wider circle, till it embraces the whole surface, and Africa is moved to its farthest bounds."

THE END.









